



Hortæ Succisivæ
OR
SPARE-HOURES
OF
Meditations;
Vpon OVR DVTY

to { GOD;
others,
Our selves.

*the fourth Edition
Corrected & enlarged.
By Ios. Henshaw.*

LONDON
Printed for
Ralph Mabbe.
1636.

Sic terrestribus fidar

G. Glo: fecit.

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Horæ Succisivæ,
OR *Sanctæ*
SPARE-HOVRES

Year of 1627

Meditations;
UPON OUR DUTY

To { GOD,
Others,
Our Selves.

The Fourth Edition, cor-
rected and much enlarged,

By I O S. H E N S H A W.

L O N D O N,
Printed by T. H. for Ralph
Mabbe, 1635.

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English



TO

The Right Honourable
LADIE, the
LADIE ANNE
COTINGTON.

(* *)

Right Honourable,

I Have provided
a *Present*, proportionable to my
skill, my time, and
your Honors knowledge of mee, short :

A 2 Your

The Epistle

Your desire many
times to heare others
writing out of my
mouth, made me to
put this of my owne
into your hands; a
rapsodie of resolves
and observations,
some for contempla-
tion, others for cau-
tion, the first divine
the other morall.
When you would
lose an houre from
better and graver
matters, throw it a-
way

Dedictory.

way on thele; wher-
in you have some-
what of God, of o-
thers, of our selves,
what God is to us,
what wee should be
to him, to others:
there cānot be much
said of it, because
there is but little said
of it; in all which
little I intend no-
thing to my selfe, but
to others. The gene-
all end of reading is
to know, but the
A 3 end

| *The Epistle, &c.*

end of divine rea-
ding is to good our
knowledge, and if I
doe good, I have my
end, whose office it
is to live, not to m-
selfe, but others, and
I am a servant to all
by a commou duty
but your Honour
by especiall relation

to be commanded,

Consider and confesse fond *Worldling* this,
The *Earth's* Rotunditie, and weigh thy blisse
thy enjoyment of her store! Delights
wish, Pleasures have fewer dayes than Nights;
Wealth's uncertaine: this day thou dost stand
highest of her *Circle*, dost command
at Spirits to obey thee, Next day these
none of thine, th'art in th' Antipodes,
where's thy *Scepter* then? turn'd to a *Rod*
scourge thy folly. Thinke there is a *God*
that should content thee then, and daily let
the *Hours* be consecrate to him, and set
art, to *Meditate* upon thy blisse
that Contentment; Which not done amisse,
thou on a glorious *Co'umne* shalt stand sure;
when *Earth* shall cease longer for to endure:
In stead of *Death*, by *Time's* effluxion, thou
shalt with a *Crowne* triumphant gird thy *Brow*...

H. M.



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Horæ Succisive,

OR,

SPARE-HOVRES

OF

MEDITATIONS.



Make *God* the
first and last
of all thy a-
ctions: so be-
gin that thou maist
have him in the end, o-
therwise I doubt whe-
ther it had beene better
that thou hadst not be-
gun.

A 4

That



²
That we brought no
 thing into this
 world, is not more eve
 ry where *knowne*, than
 it is of every one belee
 ved; but that we shall
 carry nothing out of
 this world, is a sentenc
 better *knowne* than *tronic*
sted, otherwise I think
 men would take more
 care to live *well*, than to
 dye *rich*.



VV Ealth is not
 the way to
 heaven

heaven, but the contra-
ry; all my care shall be
now to *live well*, and I
am sure I shall never
lye poore.



Sleepe is but deaths
elder brother, and
death is but a sleepe
nicknam'd; why should
I more feare to goe to
my *grave*, than to my
bed, since both tend to
my rest? when I lye
downe to sleepe, I will
thinke it my last, and
when I rise againe, ac-
count my life not con-
tinued, but restor'd.



TOo much *labour* ma
tóyls the body, too
much *looking*, the mind
I will deale for my *stomack*
dy, as for my *stomack*
ever rise with an appe
tite, lest if I once surfet
I ever loath it.



HOW hard it is for
man to forget his
sinne, or remember his
God, not to doe that
vill which hee shoul
not, and not to lea
undone that good
which

which he should doe, e-
very man can tell by
experience. I were no
man, if I had no sinne,
but if I am a Christian,
I must not delight in
sinne: if I cannot *avoyd*
some finnes, yet I will
stand in none.



TO doe any thing to
thinke to be talk'd
of, is the vaineſt thing
in the world; to give
almes, and aske who
ſees, loſeth the prayſe
and the reward: I may
be ſeene to give, I will
not give to be *ſeene*, that
others

others are witnesse to know
 my piety is not my mo-
 fault, nor my praise; pittie
 will neuer be so ill a voy-
 friend to my selfe, to ne-
 sell heaven for vaine sea-
 glory.



THe obedience of K
 good children pro- w
 ceeds not from feare, al-
 but love; it is a very ne-
 bad nature will doe no- ne-
 thing without blowes; o
 to turne to our vomit as ar
 soone as God is turn'd to
 from his rod, and aske vi
 who is the Lord till a Th
 new plague, is a state I s
 know

know not whether
more to be feared or
pittied: if I cannot a-
void correction, I will
consent with it; not to be
beaten twice for the
same fault.



Know not which is
worse; the *bearer* of
scandal or the *receiver*, for
the one makes the o-
ther: I will no lesse hate
to tell, then to heare
scandals: If I cannot
stop others mouthes, I
will stop my own ears.
The receiver is as bad
as the thiefe.



VV **I**th GOD
Publican goe
beyond a Pharisee,
sigh or a groane, that
cannot be uttered, be-
yond a long prayer
with ostentation: Can-
not how long, or how
lowd thy prayer be, but
how *heartty*.



VV O man was first
given to man
for a helpe, since for
remedy: what shall we
thinke of those, that
turne

turne the remedy into
a disease, and hold it in
all cases for some, and
in some cases for all,
not onely dangerous,
but damnable to mar-
ry; what is this but to
teach God what Hee
hath to doe? I have e-
ver counted it safe and
wise to leave that indif-
ferent which God hath
left so.



fin **G**Od cannot endure
ma a Pharisee that
or lies and doth not: with
l w his Disciples, saying
th and doing must not be
ur two

two mens offices; thou canst doe but little, promise the lesse so though thou maiest be thought niggardly because thou performest so little, yet thou shalt be known just because thou promised no more.



13 **A** Good man would so be *honourable*, he may still be *honest* not broker for preferment; if not worthy let him want it, but deserving, why should he buy his due? I will neither

either grow great by
buying honour, nor
sell by selling it.



IN injuries it is better
to take many, than
give one, in benefits
the contrary: I will re-
quite the first with bea-
sting them, the second
with *requiting* them.

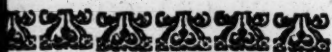


Will communication
corrupts good man-
ners. *Peter* denied his
master among the
Jews, whom he con-
fessed

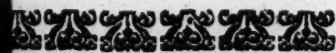
fessed among the Apostles: I may have a bad man of my family, I will never have a bad familiar; or if at any time of my *court*, never of my *counsell*.



SO live with men, and considering alwaies that God sees thee, so pray to God, as if every man heard thee; do nothing which thou wouldest not have God see done; desire nothing which may either wrong thy professiō to *aske*, or Gods honour to *grant*. Ever



Very night is an
Embleme of death,
this, that in both we
rest from our labours :
we will labour to long
for my rest in heaven,
and I shall never be
loth to goe to bed to
the earth; who would
not desire to dye, that
he might bee with
Christ ?



It is good in prospe-
rity, to make roome
for adversity, that how
ever

ever it come *unsent* for
it may not come
look'd for; if it doe
come, we are never
worfe, if it doe com
we are the better pr
vided; expectation,
it doe not hinder cro
ses, yet it lessens the



E Arthly things
like dreames, awa
to nothing; like sh
dowes set with the su
wealth and honour w
either leave us, or w
them. I will labor
onely for those ple
sures which never sha
hav

ave an end, and be
more delighted that I
shall be happy, than
that I *am* so.



T is a good Signe,
when God chides us,
that He loves us, no-
thing more *proves* us
than blowes, no-
thing sooner *makes* us
wise: God can love His
children well, and not
make wantons of them;
if we suffer, it is that I
may raigne. How pro-
bable is that affliction,
that carries me to hea-

Suf-

2
the way of affliction



21. **S**Vffering is the way
to glory, sometime
in this world: *Ioseph*
never been a Courtier
had he not first been
prisoner.



22. **G**ods children
ever the the best
for being miserable
and end in that; I ha
good for me, that I
have beene afflicted
let God use me how He
will on *earth*, so I may
have what He has

promised to those that
 love Him in *Heaven*;
 Who would not be a
azarus for a day, that
 might sit in *Abra-*
ams bosome for ever?



Gods Church must
 be a Lilly among
 thornes, and while I
 am a member of the
 Church, I must not
 hope to fare better
 than the whole Body,
 if they have call'd the
 Master of the house
 Beelzebub, well may
 it be endur'd to those
 of the household; my
 comfort

23

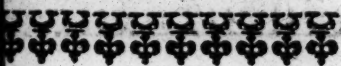
comfort is if I am re-
 led for His sake, I sh^{all}
 be blessed.



Prosperity is like
num merum, al wine
 it makes drunke
 soule, and therefore
 God mingles it, th^{at}
 He may keep us sobe
 feeds His children w^{ith}
 a bit and a knocke, o^{ut}
 dishes his sweet me^{at}
 with sowre sauce: if
did alwaies abound, w^h
 would grow prou^{ide}
 and forget our selve^s
 and if not *sometimes*, w^h
 would despaire

for

forget our God: I will
pray with *Salomon*, give
me neither wealth nor
poverty, but a meane;
or if wealth, grace to
employ it, if poverty,
patience to endure it.



AFFlictions are the
medicines of the
minde, if they are not
both-some, let it suf-
fice, they are whole-
some; 'tis not required

Physicke that it
should please, but heale,
lesse we esteeme our
treasure above our
wealth: let me suffer, so

may raigne, be beate w
so I may be a son to
Nothing can be ewe
too much to endure f
those pleasures whi
endure for ever.



THere was ne
good but was ha
to get: the prison
the hatchet, fores
crums leade to A
hams bosome, and
way thither is by w
ping-crosse: if ma
tribulations will ca
me to heaven, on G
name let me have the
welcome the pover
wh

which makes me heire
to those riches that ne-
ver shall have an end.



I Will deale for my
soule, as for my bo-
dy, never refuse health
because the Physicke
that should procure it,
is bitter; let it distast
me, so it heale me.



There are in the
world that think it
too great sawcinesse to
be our owne spokes-
men to God, and ther-

fore goe to St. Some
body to preferre the
petitions for them:
shall ever hold it good
manners to goe of
owne errants to God
He that bids me Come
will bid me welcome
God hath said, Come
unto me, &c. It is
unmannerlineffe
come when I am call



ALL consciences, let
all stomacks, are not
alike; how many
we see digest those
with ease, which
thers cannot get do

with struggling, one
strains at a gnat, when
another swallowes a
camel: he that will
keepe cleere of great
sins, must make con-
science of all. I will
thinke no sinne little,
because the least indan-
gers my soule, and it is
one whether I sell
my SAVIOUR for
fifty pence, with *Ju-*
das, or for halfe I am
worth, with *Ananias*;
whether I goe to hell
for one sinne, or for
many.



THis life is but a journey unto death, and every day we are forspans neerer the grave how is it that we which are so neere our death are so farre from thinking of it? Security is a great enemy to preparation, and a presumption that we shal not dye yet, makes men that they doe not prepare to dye *at all*: it is going taking time while time is; if it come suddently and finde thee unprepared, miserable man

at thou art, who shall
 deliver thee from the
 body, &c?



Herefore hath Na-
 ture given us two
 eyes, and but one
 mouth, that we should
 see twice as much as
 we should speake: with
 thy secrets trust nei-
 ther thy *wife* nor thy
friend, he that is thrifty
 his owne tongue,
 will lesse feare ano-
 thers.

*if maybe
 not
 faithful
 but if
 maybe
 they are
 not maybe*

B 4 There



THere are that affect
not so much to haue
true friends, as to haue
many, and whisper to
that friend what they
heare from this, and
again, to this, what
from that: and glorie
to haue it knowne, how
much they are trusted
wheras they were ther
fore trusted that
might not be knowne
I haue ever thought it
maxime in friendship
that he which will be
intimate with *many*,
entirely *nones*; let me

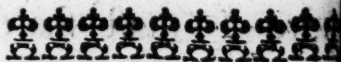
low

love and be lov'd of all,
I will be inward onely
with a few: I had rather
have one meane friend
that I may call my *own*,
than the most potent
where I must share
with *others*.



HEE that provides
not for his owne is
worse than an infidell;
it is not the blame of
charity that it begins at
home, it is that it ends
not *abroad*: I am not
borne all to my selfe,
somewhat to my
friend, to my neigh-
bour.

bour. I will so care for
my *owne*, as I may re-
lieve *others*, and so do
for *others*, as I wrong
not my *owne*.



MVch knowledge, no
much *speech*, Em-
blem's a wise man.
shall ever hold it ne-
ther safe nor wise, a-
waies to speake what
know of my *owne*
fares, nor what I *thinke*
of others; a man
speake too much truth

Ple



PLeasures like the
Rose are sweet, but
prickly, the hony doth
not countervaile the
sting, all this worlds
delights are vanity, and
end in vexation; like
Indas while they kisse,
they betray. I would
neither be a *Stoicke* nor
an Epicure, allow of no
pleasure, nor give way
to all: they are good
saue, but naught to
make a meale of, and
were given not to fill
the belly, but to relish
the meate: I may use
them

them sometimes for digestion, never for food



IN crosses, these two things must be thought on; first, *when* they come, from God. He strikes thee that made thee, next *wherefore* they come, for thy good either to try thee or to mend thee, if they be harsh, yet they be gainefull: I shall ever count it a good change to have the *fire* of persecution for the *fire* of hell, who would not rather smart for a while

while than for ever: let
me rather have that
fire which is rewarded
with heaven, than these
pleasures which shall be
rewarded with fire.



Salomon's, Rejoyce
Oh young man in the
dayes of thy youth,
were the finest thing in
the world, if it were
not for that which fol-
lowes, for all this thou
 shalt come to judge-
ment; to goe well, lye
soft, sleep hard, if there
were no after-recko-
ning; who would not
say

them sometimes for
gestion, never for foo



IN crosses, these two
things must be
thought on; first, *when*
they come, from God
He strikes thee that
made thee, next *when*
fore they come, for they
good either to try thee
or to mend thee, if they
be harsh, yet they be
gainefull: I shall ever
count it a good change
to have the *fire* of per
secution for the *fire* of
hell, who would not
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whi

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ith heaven, than these
asures which shall be
warded with fire.



Alomon's, Rejoyce
Oh young man in the
eyes of thy youth,
ere the finest thing in
e world, if it were
ot for that which fol-
wes, for all this thou
alt come to judge-
ent; to goe well, lye
ft, sleep hard, if there
ere no after-recko-
ng; who would not
say

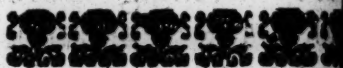
say out of delight what
 the Apostles did out of
 amazement, *It is good*
for us to be here; but
 when I have a steward-
 ship to account for, and
 GOD knowes how
 soone my master return-
 ing, and my talent to
 seeke; the Bridegroom
 entring, and my oyle to
 buy, I have more rea-
 son to care how to
deeme my time past
 than to *spend* the pre-
 sent.



TO grow heavy of
 lumpish with cross
 ses

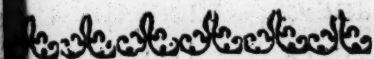
es, argues not so much
want of courage, as
grace: nothing more
oyles the reputation
of a Christian, than to
have his minde droope
with his Mammon;
what if health, friends,
meanes, have all for-
ooke thee, wilt thou
lose thy wittes toge-
ther with thy goods?
all the afflictions in this
world, cannot answer
the joyes of that other.
I will never care whose
these pleasures *I see* be,
while those *I doe not see*
are mine, & the fountain
of pleasures whom I
shall one day *see*, as I
am

am scene, shall be
mine.

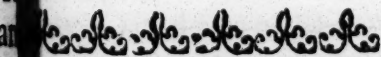


LEt another pray
thee, and not thine
own mouth; either who
are farre from neighbo
bours, or ill beloved
mong them, when we
are faine to be our owne
trumpet, and blaze of
selves: the *Iewes*,
the *Centurion*, say, He
loved our Nation, and
hath, &c. It is both ho
nourable and humble
to heare of our praises
and tell of our unwor
thinesse.

Man



MAny a little make
a mickle, every
ay a mite will increase
our store; I will be ever
adding to my heape of
knowledge, of faith,
etc. That when the Ma-
ster returnes I may be
able to say, behold
Lord, thy two Talents
have gained other two.

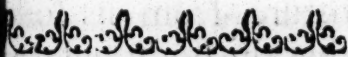


THe building of the
soule, like that of the
world, is not done in a
day; grace like *Ezekiels*
waters,

waters, is first to the
ankles, then to the
knees, &c. In vaine doe
any thinke to be per-
fect at once, in an in-
stant; well is it for us
if after many Lesson
learn'd, and heard
Christ's Schoole, we
get past the spoone, and
with some yeares of
tears and prayers come
to a stature, a growth
and with clambering
and paines, like *Zache-
us*, get to see Christ
time was when it was
said to the Apostles
Oh yee of little faith; and
he was once afraid to
confesse Christ, that

was

as not afterward a-
 id to dye for him :
 e Bees, while we are
 ere, we are ever ga-
 ering, in His good
 me we shall be per-
 et, in the meane time
 O R D suffer us not to
 e tempted above that
 e are able.



GOD is that to the
 soule, which the
 unne is to the world,
 ight and heat, and with
 hem comforts and
 ores it: he that hath
 od hath every thing;
 od alone is a world of
 friends

friends against millions
of enemies: then will
thinke my selfe poor
miserable, distressed
left, when He leaues
me.



EVery thing almost
we see, borrowes
nature from its soil
thus the body and tem-
per of men differ with
the ayre; and the soules
like the body, com-
monly favours some
thing of the company
it keepes, and we grow
familiar with their sin-
together with the
po

persons; at first winke
 them, then imitate
 them, then defend
 them. I will not be
 more perspicuous in
 the choyce of any
 thing than of this: he
 can hardly have a good
 rule, that hath a bad
 companion.

Inne at first is mo-
 dest, and goes dis-
 guised with *Saul* to *En-*
ay, that after a while
 grows impudent, and
 shewes looke bare-fac'd
 in the world; first per-
 wades to civill recrea-
 tions, thence bids to
 un-

to unlawfull delig
 He that will pre
 the *growth* of sinne,
 resist the *beginning*;
 remedy is thought
 too late, where the
 case is past cure; tis
 fier preventing a
 nesse, than recover
 it.

CVstome as it less
 favours, so it less
 sinne; else the
 sinne would still
 monstrous, which
 time is not taken
 of.

God can kn

Goodnesse is not
the gift of all, but
me, but perseverance
nely of a few; how
any like *Ezekias* sun
ave gone backward,
d forsaken their first
ve? How many have
e scene, that with
aiaphas, would have
nt their cloathes at
e name of blasphe-
y, have afterward
orne by the life of
baraok: what we are,
no argument for
hat we *will be*; every
an knowes his begin-
ning,

ning, not his end; wh
he is, not what he sh
be; let him that thin
eth he stands, take he
lest he fall.



VVhen I take se
ous view
my selfe, and see (b
fides inward disco
tents) so many outwa
enemies of quietne
every where, every m
nute; want, sicknes
dāgers, losse of friend
of health, of life, threa
ning, if not pursuin
me: and to these m
spirituall enemies
strong

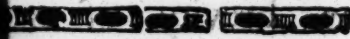
ong, my corruptions
many, my infirmi-
s so continuall, and
y self so over-match-
with all these : with
ter I beginne to sink,
d I could wish I had
t beene, since I must
miserable; but when
ooke up to heaven,
d those joyes I am
ing to, I would not
e lesse miserable to be
happy. G O D is my
ather, the Angels are
y fellowes, Heaven
my Inheritance; now
my inheritance be in
eaven, why is not my
efire there? Where
ur treasure is, there
C will

will our heart be al
where our treasure
our heart is, there
we be one day : w
would exchange
future happinesse fo
present ?



Contentation is
a blessing, not weal
true riches consist
so in having much,
in not desiring mo
why then doe we so
bour to *abound*, and
rather to be *content* ?
I have but a little,
account is the lesse
I have much, and d

not more good, I shall
adde to my condemna-
tion, together with my
store: I will ever study
rather to use my little
well, than to encrease
it.



I Will not care to be
rich, but to be good;
this onely is that trea-
sure, that never shall
have an end: let me be
rich in goodnesse, and
I cannot complaine of
poverty: he onely is
poore whom GOD
hates.

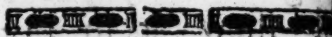
TO speake little, is
note of a wise man
to speake well of
good man: goodnesse
is not seen in the length
or brevity of our
speech, but in the mat-
ter, the streames of the
tongue runs from the
current of the heart
and are like the foun-
taine; it is a signe we
have *little goodnesse* in
us, when there comes
little out of us: if God
were more in our
hearts, He would be
often in our mouthes,
and

and with more reverence. Though I will never affect to *speake* of my goodnesse, yet I will shew it in my *speech*.

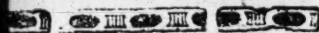
HE that will be a Criticke of others actions, had need look well to his owne: 'tis a foule shame to have that found in our selves, which we would take upon us to mend in others: in this I will ever follow my *Saviours* rule, first get out mine owne beame, and I

C 3 shall

shall see better to help
my brother out with
his mote.



INjuries, if they do
not, they kill: He
onely a Christian must
learne to forget: for
we forgive not men
their trespasses, neither
will our Father, &c. In
this case my care shall
be onely how to put
them up, and leave ven-
geance to whom it be-
longs. *God* is ever his
Iudge, that is not his
owne.


The malicious man is
so much no mans
as his owne; for
while he is out of cha-
ry with others, G O D
so with him; if he
w'd himself, he would
not hate his brother. I
will love all men for
his sake that made
them: but the Christi-
an, because he is Gods
sonne, I will love dou-
bly, for his owne sake,
or his Fathers sake.


G O D lookes not at
what we have
C 4 been,

been, but what we are
it is no commendation
to have beene an Idle
lite. That we once
well, addes to our con-
demnation, together
with our sinne; and
the righteous man for
fake his righteousness
his reward is lost: our
former goodnesse will
not excuse our present
evill, the end crowne
us: what ever my be-
ginning hath beene,
shall ever pray and
deavour that I may
the death of the righte-
ous; and my latter end
may be like unto his,
as the tree falls, so it lies.



MAn till he sinned
 was naked, and
 was not ashamed,
 clothes are not more
 our *covering* than our
 shame, and we may just-
 ly blush every time we
 look on them, not brag;
 the best ornament of
 the body, is the minde,
 and the best ornament
 of the minde, is hone-
 sty: that best *becomes*,
 which best *beseemes*, not
 that which is most us'd,
 but most decent. I will
 neither looke what o-
 thers doe, nor what I

may doe, but what
ought to doe, many
things are lawfull
which are not expedient.



TO doe well and
nothing, is Christian
anly, to say well and
do nothing is Pharise
call; if the hands be
not *Jacobs* as well as the
voyce, we are but
postors, cheats: If we
are good trees, by our
fruit they shall know
us. I will not lesse ha
not to doe good, than
tel of it: my faith is dead
if it bear not.



Eating was the first
sinne in the world,
and it is now the sinne
most of al the world;
and as before the build-
ing of *Babel*, so still in
this, all the Earth is of
one language, what
shall we eat, or what
shall we drinke, and
wherewith, &c. Eating
and Drinking have ta-
ken away our stomacks
to spirituall things: I
will never be so greedy
as to eat my selfe out of
heaven: He loves his
belly well, that with

Esaie

Esau will sell his Birthright for pottage: of two, I had rather have my *bread* with *Lazarus* than my *water* with *Dives*.



Great mens Words are like dead men's shooes, he may go barefoot that waits for them: I will ever believe *Didymus* in these, believe onely what I see, so I shall neither be deceived with others promises my *selfe*, nor deceive *others* with them.



The good mans word,
is his Oath, his acti-
ons serve only to make
good his words: He
that promises either
what he cānot, or what
he meanes not: is for
the first a *Boaster*, and
for the last an *Hypocrite*;
by such an one, I will
be deceived but once.



Disimulation is state-
policy, and wise
men set out themselves
as *Aristotle* did his
books,

books, not to be understood at first sight. He that alwaies speaks what he *knowes*, is not wise, but he that does not alwayes speak what he *meanes*, is not honest. As I will not have my heart at my tongues end, yet I will have my tongue speak from my heart, it is not necessary I must be *dishonest*, or a *foole*.

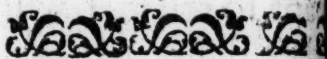


Commonly your open eares are open mouth'd, and they that are craving to hear

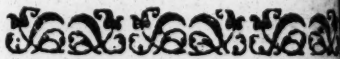
de
e apt to tell: I will
neither desire to *know*
much of another mans
state, nor *impart* much
of my owne; never any
man repented him of
saying nothing.



A Parasite of all
Trades is the ba-
sest, and in two things
like an Eccho; first, that
he speakes onely what
he heares others; and
that he is nothing but
voyce, words: next, to
an *ungratefull* man, I
would not be a *flatter*
er.



SInnes grow like
Grapes, close, but
clusters : We usual
say, He that will swe
will lye; and he th
will lye, will steale, and
he that will do al the
will doe any thing. Sa
tan is a Serpent; if th
head be once in, h
whole body will no
be long behinde.



IT is better to goe into
the House of mour
ning, than into the
House

House of laughter, &c.
He is worse than mad,
That with *Herod* will
Part with a kingdome
For a dance. He takes
Little thought for his
Sins, that thinkes to
Put them out of his
Head, as *Cain* and *Saul*
Did with Musicke: He
That truely considers
Those joyes which ne-
ver shall have an end,
Cannot but desire to
Have an end of these:
Where the treasure is,
There will the heart be
Also.

Gods



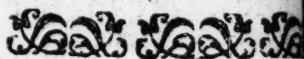
Gods promises
not binde Him
keepe us in our wicked-
nesse, our finnes
Him of His *promise*,
us of His *protecti*
when we leave to be
His *Family*, we
none of His *Charge*,
Friendship keeps
with ours. If thou
well, shalt thou not
accepted? (sayes H
to *Cain*) doe well,
have well, such as
behave our selves
wards God, such sh
we finde God towar

now if we doe
art, thank our selves.



VEe have too
many that have
double heart in one
dy, but very few
t have but one heart
two bodies, yet so
t with friends, the
e cannot laugh, when
e other weepes ; one
end is the looking-
asse of the other,
here face answers
ce; when the one
iles, the other smiles;
hen the one is sad, the
her is troubled, there
is

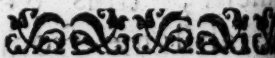
is no Amity w
there is no Sympa
If I doe not suffe
my SAVIOUR, I
not love Him. Can
Head be sicke, and
Body not feele it?



There is a time
laugh as well a
time to mourne, we
not deni'd the use
mirth, but the exce
it is not forbid
Fruit. He who ga
Oyle to cheere
countenāce, gave W
also to glad the hear
And I will

whether *Salomons*
 might be not some-
 times in season: Drink,
 thou maist forget
 poverty; yet so as
 thou remember thy
 God never inten-
 religion should
 be men Stoicks, as if
 new up our selves
 in the World, were
 single out our selves
 God: And because
 hath forbid the a-
 use of things, not to
 them; thus we
 should abstaine from
 drink, because some
 have been drunk:
 that which is one
 mans meate, prove ano-
 ther

ther mans poyson
fault is not in the
but in the stomack
they be so easie
bus'd, the more
thanks, our pray
we do not abuse
we shall be com
ded for our to
rance; we cannot
our want of them
makes us but to
them as we should
we cannot have
much of them.



VV Here
Ioy be
the Fountaine of

now doe we partake
that Fountaine, and
oyce not: that Ioy
st beginne to fill
e, that will be full
catter. He shall ne-
sing *Halelujahs*, that
h not first sing *Ho-*
na's: He is no sound
ristian that is not
en with the glory he
ll have, and rejoyce
his, that his name is
tten in the Booke of
e.



God ever helps at
a pinch, when all
pes faile, then is he
seen;

seen; when *Iacob* was
at home, then *Ioseph*
heard of abroad; and
when the Prodig
wants abroad, the
God makes him thin
of home: What if
will not deliver *Ion*
from the Tempest,
He will from the
Whale. If the dang
be great, His glo
shall be the more; ne
despaire then the
drooping soule, wh
art thou cast down
why art thou so d
quieted, &c? The
goodnesse of thy G
endureth yet daily.



The Contention of
Christs time is the
Contention of all the
world, who shall be the
greatest, and most men
envy to be out-gone in
any thing, even by
those they love best: If
Joseph be his Fathers
 darling, he is his Bre-
thers eye-fore: and I
doubt me whether *Da-
vids* brothers were
more glad that *Goliath*
was slaine, or angry
at by their brother:
And natures whom they
cannot reach by imita-
tion,

tion, they will by
traction: He casteth
Devils through Be
zebub, was the Ph
sees of Christ: it arg
very little goodnesse
us, when we malice
in others; none but
Cain (that ever I re
of) will envy, beca
his workes are ev
and his brothers goo
they are desperat
wicked that love
the looks of godline



It is a hard matter
a man to know mu
or have much, & kno
his

himselfe, and whence
he hath it, if we would
thinke worse of our
selves, we should be
better thought of, but
now our selfe-concei-
vednesse breakes our
necke.



MOst men are Pha-
risees in this, love
the uppermost seats, all
would be sonnes of *A-*
nak, if their bodies did
out swell with their
minde: the care of the
most is to live honou-
rable, not well, their
reputation is more car'd

for than their God, *ocidat modò regnet*: With
that Mother of Nere
Let them be damn'd,
they may be dub
what is this but to ex
change a heaue
kingdome for an earth
ly: he that will be gre
upon any termes, sha
one day repent that h
hath beene happy to
soone.



~
MY Friends fault
as mine owne
where I see, I will re
medy: I may (happily
hide or excule them to
others

thers, never to him-
elfe, this were to kill
him with kindenesse,
and lest I should lose a
friend, lose a soule: I
am guilty of the losse
of that soule I might
have and doe not.



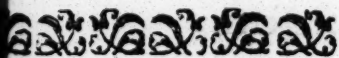
Some Friends there
are, such as *Ionadab*
to *Ammon*, Pandors to
their wickednesse: Bre-
thren they are, but in
iniquity; He shall be
no friend to me, that is
friend to my faults:
and I am no friend to
my selfe, if I think him

my enemy that tels
of them; one day,
not now, I shall hear
of them to my cost.
Men may, God will
not winke at small
faults.



THere is a friend
himselfe, as *Nabal*
and his charity begin
at home, and there
ends; neare is his count
but neerer is his skin
a gaine, there is a friend
for gaine, by *Diana*
live, he shall be their
friend that they can
live by: So, some love
Christ

Christ, because they
are Him, He can de-
stroy both soule and
body in, &c. Others,
because they need him,
but if we be true
friends, though there
were none of these, we
could love Him.



Friend, of all com-
plications is the dea-
rest, the sweetest, and
one of ingratitude, *si*
ingratum dixeris, omnia
dixeris : So may I of
friendship, call him
friend, and you have
said all, another selfe,

or rather the same selfe
multiplied; skinne
skinne, and all that
man hath will he geve
for his life, and yet
mans life will he geve
for his *friend*; if
love will not follow
Christ through fire and
water, we are but counterfeits.



Therefore did
God at first make
many women and but
one man, or *many men*, and
but *one woman*, that
every man should
know there were more

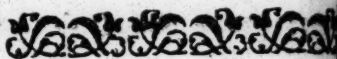
than one woman in the
World; nor any wo-
man more than one
man, they that *know*
more, shal not be *known*;
CHRIST shall say,
Depart from me, &c. I
know you not.



See many marriages
in the World, and ne-
ver a good, one to his
harmes with the *foole*;
another to his *board*,
with the *glutton*; one to
his *cups*, another to his
offers: onely those
marriages are blessed
from heaven, that are

D 5 made

made in heaven; they
are ill holp up, that are
married to one ano-
ther, and not married
to *Christ*.



BEauty is as it hits,
the *heart* do not an-
swer the *face*, it were
better missed; it will
prove a *snare*, which
was an *ornament*: the
more they have of this,
the more cause they
have to pray, *Lead me
not into temptation.*



E Arth is a place of *pe-*
nance, and *small drink*
and *Camels haire* doth
well; 'tis a place of toile
and labour, and men
goe not to worke in
their *best cloathes* : Men
should doe well then to
brancke up their insides
a little better, and let
the body shift : I never
heard any man found
fault with for his rags,
heare it upbraided to
one, that he went in
purple,

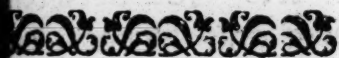


IT is not our meanes
but our finnes that
shuts us out from God
I will be asham'd of
nothing but my finnes
and proud of nothing
but that I am a Chri-
stian.



I Will never care
what I am in mens
eyes, but in Gods
Beauty, Wealth, Ho-
nour, may make us ac-
cepted of men, but tis
onely a broken heart

an doe the deed with
God: never any man
came to heaven for his
good lookes.



HE is not a Jew that
is so outwardly,
then had not *Hierusa-*
lem fallen: nor he an
Apostle, that doth so
professe it, then had
not *Indus* been a cast a-
way: The washing of
the out-side clean, will
not quit us of being
Pharisees; The Kings
Daughter is all glori-
ous within: if we be
good Christians, we
must be best at core. The

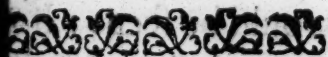


THe good man e
sets God between
him and harmes; a
sayes, *The Lord is*
my side, &c. He is
good Christian, th
thinkes he can be
without him, or
safe with him,



NEver any man w
a loser by
God, or left in a d
ger, and stood to H
Lazarus may *stinke*
his grave, but he sh

scene not there; nei-
 er the *dungeon* nor the
prison, can shut us from
 his providence, His care:
 as Ravens shall serve
 him in his meate; and
 his Lions, since
 they cannot feede him,
 shall fast with him, and
 rather starve than eate
 him: what cannot
 he doe where he will?
 what will He not doe,
 where He loves? Oh
 woe, they doe not know
 him that distrust thee.



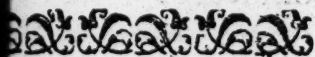
To give with hope to
 receive, is to lend,
 and

and not to give: or
ther to *put to use*,
not to *lend*: I will
where I cannot be
quited, so shall my
ward be in *Heaven*.



C*har*ity is of
which a man ha
and not of that a
hath not: If the pu
will not reach to a
pulcher with that Co
seller of *Arimathe*,
a pound or two of
would be seene: If
ver and *Gold* thou
none, yet such as
hast, a *Mite* would

red : Something,
h some favour: O-
dience is as well scen
a little as in much,
if he which gives a
of cold water shall
lose his *reward*: I
never be so *poore* to
nt this. Where the
se and *meale* is *low*,
not look'd that the
ke should be *bigge*.



S we must use this
World, so we must
ve it, as if we lov'd it
t: God would have
rthly things look'd at
d affected with all
tem-

temperance ; We
not be peremptory
our desire of them.
as our SAVIOUR
his cup; *Father if*
thy will, and yet not
will but thy will. Be
must not be choosers
ligion will teach us
modesty to submit
him, and thinke
our best, which
thinkes so.



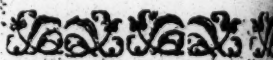
S*eneca, a heathen,*
a Philosopher, co
say, he was better be
than to be a *slave* to
body, and they are

er that are conti-
 factors for it : E-
 man layes up for
 winter, and a Rai-
 y: I will lay up for
 day which I am
 will come, and am
 are how soone it will
 e.



le bare desiring of
 earthly things, is not
 wfull; He who first
 ht us to pray, al-
 d us this in; Give
 this day our daily
 d; 'tis the excesse, ci-
 in using, or in caring
 them, makes them
 ill

ill to us, that are
in themselves: I
desire these as I may
the better for enjoy
them; and so
them, as I may ha
tle to account for
Why should I ab
to my *cost*?



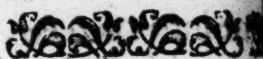
T *Eares* are a *se*
Baptisme of the
where it is rinsed
as the finnes of the
world, so of *this*
world, need a *de*
There is but one
row never to be re
ted of, the sorrow

stance: onely these
 s goe into *Gods* bot-
 nd thus blessed are
 that mourne.



Thers eyes are
Sermons unto mine;
 n I see a *Peter* wee-
 for his denyall, it
 me in minde of
 : why should I
 e for the losse of
 friends, or of my
 th, or of my state,
 not of my soule?

There



There are two
of teares; of joy
of *griefe* : and two
kinds of these kinde
ven and our *Sinne*
one of *affection*,
ther of *remorse*; the
for what we have
the other for what
would have, these
shall vie teares in
eyes, to be forgiven
to be dissolved.



This World is a
the Play is a

edy of the life and
th of man, every
n *playes his part* and
: and it may be he
hath liv'd a *begger*,
uld not exchange
n the K I N G when
comes to *dye*, for
n he is rewarded,
according to what
hath *beene*, but what
hath *done*. I will not
atly care, what *part*
ay, but to *do* it well.

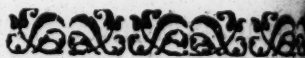


I Ome is home, be
it never so home-
sayes the Proverbe:
n goe forth to la-
bour,

bour, and come he
to take their ease,
world is our wor
house, and Heave
our home, why a
loth to goe to my re



THis world is the
ley of teares, and
may sooner want the
than cause to shed the
I will be content
fow in teares, that
may reape in joy.

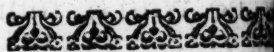


I Reade of *August*
when ever he he

any that dyed suddenly, he wish'd him his friends the like happinesse; he shall choose for me: Let and his brother-
 thens, pray for their es paradise. Our church hath learn'd us better Language, *in sudden Death good*
and deliver us. I ever thought it not a little
 thing to dye by degrees. In this case the
 best way about is
 nearest way home.

* *ἐν δαυα-
 σίᾳ, ἡ.
 μέλῳ.*

E Me



ME thinkes it is
*th'*other day I
into the world, and
now I am *leaving* it
time runnes away,
we meet with
alway, e're we
time to think our
alive: One doth
break-*fast* here,
ther *dine*, he that
longest doth but
We must all goe
in another Worlde:
will so live every
if I should live *now*
'tis more than I
if I shall.



ALL goe to the
same home, but all
not the same way;
falls by the hand of
another, another by
fall of a house, &c.
ine, all goe to the
home, but all goe
the same pace, one
is in his cradle, ano-
on his crutches, to
their life is a
, to others a bur-
: *Iob* and *Ionah* are
ry of living, and
& *Hezekiah* would
longer: as for the
I shall ever pray

God that I may
my last sleep in a w
skinne, but for
pace, Come LO
I E S V S, come qu



DEath was giue
punishment of
but is the end of
when we lost *Par*
we met with this
again when we
with this we mee
Paradise : they
know whither the
going, cannot but
themselves gone,
say with our Sav
but in another

se, let us goe
 ce.



Through how many
 dyings doe we
 come to our Death?
 And how many deaths
 we come to? In-
 come are our waies out
 of this life, that have
 one way into it: Our
 life is composed of no-
 thing but deaths: for
 as we may live, other
 creatures dye; againe,
 our childe-hood dyes
 and is forgotten when
 we are growne up: Our
 youth dyes when we

E 3 are

are men: Our
hood dyes when
are aged; at last
age dyes and all
and we dye with it
ry day dyes at ni
now if my life co
of *dayes*, what do I
but dye *daily*?



FAVOUR is a thing
esteeme, but not
build on; he that sta
upon others leg
knowes not how
they may faile
Greatnesse is not
nall. I will never le
so hard upon any

if he breake he
giue me a fall.



He things of this
world are in a man-
out apparitions, not
indeed : all our
hope is but like the
wing of Boughes
ore our Saviour, ta-
up againe strait, our
vision here is like
of the *Gibeonites*,
to moulder, open
he theefe, and the
ath, to be corrup-
and stole, we have
ers, but like those
Marab, bitter; we
E 4 have

have riches; but
 have crosses; for
 meat, but fowre fa
 they make a faire sh
 but they last not; I
 say of them as my
viour did of *Israel*,
goodnesse is but as a
&c. I will use
world, but I will
 love with that be
 onely; why shoul
 delight to be mis
 ble?



THis world is a
 on of *Ghosts*, o
 dying men, if not d
 our life is but one

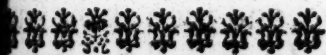
ued sicknesse, and
 e are ever in a con-
 mption, wasting: we
 w accompany those
 the grave, whom
 ertly we must keepe
 mpany with in the
 rave: Every man
 ust have his turn, and
 o d knowes whose
 ne is next; it may be
 ne, it may be *mine*,
 d *mine* before *thine*,
 od knowes; thou hast
 ore *yeares* (it may be)
 d therefore as thou
 inkest, some strides
 fore, I am no lesse
 bject to *diseases*, and
 erefore no whit be-
 nde, these threaten

E 5 night.

no lesse to me, than
doth to others: Eve
ache, every stitch
the *bell* in mine ear
for some have dyed
these; but every str
sicknesse *digs* the gro
and sayes service o
me, and cryes *Du*
dust, &c. Since ther
a time to dye, & I kn
not the time, I will p
vide for it at all tim
Blessed is that ser
whom when the M
comes he shal finde wa
ing.



NO man thinkes he
shall live *ever*, yet
most men thinke they
shall not dye *yet*; other-
wise, they would dye
better, and more care
for the heaven they shall
have, than the earth
they must part with;
this world will not last
waies.



OUR life is but a
day, it is now
foone : who knowes
how foone it shall be
night?

night? I have a good way to goe, and but a little money to spend (a little time I meane) my care shall be to make it hold out.



AS we doe not gather the fruite of the earth, so we doe not looke for grapes of thornes, or figges of thistles: such as the seede is, such will the fruit be, and such as the fruit is, so will the Harvest be, and one day (if not now) God will reward every man according to his workes, and

shal

all be ill requited.



Inne & punishment
are like the Shadow
and the Body, never a-
part, like *Jacob* and *E-*
u, they follow one at
the heeles of another.
Never sinne went un-
punished; the end of all
if it be not repētāce,
hell : if I cannot have
the first, to be innocent,
will labour for the se-
cond, to repent; next
to the not *committing* of
fault, is the *being sorry*
for it.

That



THat which we usually say of men, sometimes true of Christians, foule in the outside, and faire in the inside; an unhappy blessing may make a good man; he that should have seen *Saul killing*, would little have thought ever to have heard him preaching; we may judge of the future by the present.



HE runnes farre that
 never turnes. 'Tis
 with *God*, as with
 men, to say I will *for-*
get it, but I will ne're
 forget it; with Him
 things *repented of*, are as
 not done, as a broken
 one well set is the fa-
 r ever after. *God*
 looks not at what we
 have beene, but what
 we are. Repentance
 makes us friends with
 God, re-intailes us in
 the inheritance, and
 I know not what
 strange heavenly flight
 of

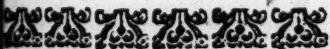
of hand, doth what
would have it. If
would but downe
our knees and aske
givenesse, all should
forgotten.



OVr life is but
walke, we com
hither but to take
turn or two, and aw
and all our life we
going to our home,
we doe not live but
vaile. Some gallop it
ver, others goe a fo
pace: The poore ma
curseth the houre
was *born* while he *live*

because he goes no farther; the rich worldling
curseth the houre he
was borne, when he
comes to dye, because
he can live no longer: it
is as like ungodly to be
glad to dye because we
were happy, and to de-
spise to dye, because we
were miserable; I have
learned Christ, if I
have not learn'd to be
content.

*Lovely Christian
peace your self*



Humility is good to
all, best to it selfe;
I doe not heare it said
that boasteth of his
good

good workes, but
that confesseth his sin
shall finde mercy: the
Publican nor the Pharisee
goes away justified.
God never thinketh
well of him, that thinketh
so of himselfe & what
he doth: they that come
to be humbled, cannot
complaine to be scorned.



ALL men would
come to heaven
but they doe not like
the way; they like well
of *Lazarus* in *Abraham*
bosome, but not at *De*

as doore, they love hea-
 ven well, but they
 could not pinch for it :
 O wretch, all the
 wealth in the world
 cannot buy thee into
 heaven, or out of thy
 punishment, and this
 my glory shall adde to
 my torment, that thou
 art now so *well*, shall
 one day be the *worse* for
 thee. I had rather *wait*
 for my happinesse, than
 part for it.



GOD preacheth to
 us no lesse in His
 judgements than His
 word;

word, when he striketh
offenders, He warneth the standers by
and beats some upon
others backs; when
see another shipwrecked
before mine eyes, it becometh
me looke well to my
tacklings. Every man
sees himselfe fall in
neighbour : Other
harms threaten me
say with the *Apostle*
*What makes thee to differ
from another?* where
finnes are the same,
God, it is thy mercy that
thy judgements
not.



It is not an easie mat-
 ter for men to be-
 lieve that which they
 know, what ever they
 see, where-ever they
 see, they are scene: but
 because *God* is invisible,
 they thinke *they* are so
 too, and he *sees not*, be-
 cause he is *not scene*:
 God is inclusively in
 no place, and yet he is
 in every place, and
 heares and sees what is
 said and done; if we did
 but consider this, we
 would neither doe nor
 speake what we would
 not


not have seen & heard
Consideration would
tye mens hands, and
they did but deliberate
they would not sinne



IT is no lesse sinne
be over earnest in
veying for the Body
than over prodigall
pampering it: as was
Saint *Lukes* foole as
glutton; *Nabal* as was
as *Balthazar* is condem
ned of folly: and
heare *Israel* chid not for
eating, but for laying
their *Manna*. Make
haste to be rich, and

make

make not waste of thy
riches. I will neither
fear poverty, nor seeke


O Vr Eye extends
but to the out-side,
the skin, the righteouf-
nesse of the *Scribes* and
Pharisees will quit any
of the censure of men.
He that fasts, prayes,
gives, goes for current
among us, I may not
thinke him otherwise
in his *heart*, that is not
in his *behaviour*, with
every man goes for
what he seemes, we
are not pronounce
any


any man a *Leper*, till we
see the scabbe. It was
the evidence our Sa-
V I O U R left us, by
their fruit you shall
know them. *Hypocrites*
while they keepe the
owne counsell, doe not
onely grow amongst the
wheat, but goe for
wheat. None but God
or a *Prophet*, God in
Prophet, could give Ge-
hazi the lye, and see his
sinne through his dis-
murenesse; onely he
who knowes all things
knowes who are Hypocrites
and shal one day gather
the wheat into his
barne, but shall burne

to the chaffe with un-
quenchable fire.



O how many, un-
der God, doe we
we our selves for be-
g, to the sheepe, the
ke-worme, for food,
ymment? when we are
our finest, we are but
ke *Æsops Crow* in stol-
n feathers, and if e-
ry creature should
aime his owne, we
ust be glad of figge-
aves againe, or asha-
ed of our nakednesse:
hy are we more
oud of our *Embroy-*
F *deries,*

deries, than our Gr
fires were of their
prons? Since both
but borrowed;
what hast thou
thou hast not recei
Now if thou hast r
ved it, why dost
glory as if thou h
not received?



GOD made all
world for
man for *himselfe*,
creatures to serve th
selves and *us*;
praise and give th
to *Him*; and He
prepar'd a dwelling

us on earth, is gone to
prepare a place for us
in heaven: let us take
heed lest by our diso-
bedience we lose our
Second PARADISE,
as our Fathers did their
first.



THE Covetous man
hath his eyes in his
feet, ever poring on
the earth, all his care is,
to lay up for many
yeares: like *spiders*, men
spend their bowels to
catch flies, trifles: toy'le
and sweat, and all that
they may leave a little

behinde them when
they dye: if they have
but somewhat to leave
behinde them, 'tis no
matter whether they
have any thing to carry
with them. All are for
the present, *is it not*
good, if there be peace
my dayes? He that truly
remembers what he
hath lost, cannot be
delighted with what he
hath, then onely may
thou say to thy Soule
Take thy rest, when
thou hast wealth laid
up, not for *many yeeres*
but for ever.



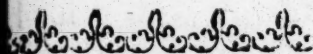
Usually see Parents
most affect those
Children, that most re-
semble them; I am sure
is so with God, they
are best lik'd that are
most like him, nothing
shall ever be able to se-
parate Christ from him,
that will not *be seperate*
from Christ.



It is with the soule as
with the graine : that
which we sow pure
wheate, comes up with
F 3 chaffe

chaffe and straw : there
is no fruit but hath
core, its kernell, and
stone: in vaine doe we
thinke, while we live
here, to be at our best.
It is not look'd for
that should be *Angels* upon
earth: the best haue
their faults: happy is he
that hath least and few-
est: our prayer must be
*Lord keepe us from pro-
sumptuous sinne:* for
finnes of infirmity, like
ill weeds, grow apace.
Tears there will be, where
is it with us if we be
not overgrowne with
thornes and bryars, for
fetting and drunkenness.

and the Day of the
come upon us una-
res.



T usuall things we
lesse admire; while
ses doth onely what
Magicians can, he
lighted; men are ta-
n with something
at is not ordinary.
all *Samaria* will runne
to see a man that
n tell them all that
er they did; and I
oubt whether the *A-*
stles drew not more
er their miracles
an their doctrine,
E 4 when

when they beginne
heale and cast out
vels once, *Simon* Ma
will be one too; I
admire GOD for
power: but I will
Him onely for H
felfe.



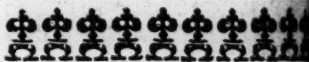
TWO things our
viour commend
us from His other cr
tures, *Wisedome* and
nocency, from the *Ser
pent* and the *Dove*: T
wisedome of the
may stand with the
nocency of the oth
nay it cannot wel st

without it: Innocency
without Discretion wil
make us too forward
with *Peter*, and wrong
our selves: Againe,
Wisedome without In-
nocency will make us
unjust stewards, and
wrong our Master: both
doe well, and onely
both doe well.



THe poore man is
Gods lottery: cast in
earth, and ye shal draw
heaven; cast in a mite,
and ye shall draw with-
out measure; for God
returns not tenne in the
hun-

hundred, but a hundred
for t enne. I will be
Usurer onely to God



G*Ive, and it shall*
given to you: *He*
that commands the
one, promises the
ther. Almes neve
made their owner
bankrupt; Charity
not so ill a servant,
to leave the master
begger. That *cruse*
meale shall never waste
that the *Prophet* hath
Cake of.



It is an easie matter
 not to desire that
 which we have not; to
 complaine when we
 have no cause, scarce
 speaks us *men*, much
 less *Christians*, but
 when all failes to stand
 our ground, and looke
 to heaven for a hand-
 full of supply, speaks
 our faith: At a *Lyons*
denne, or a fiery *furnace*,
 not to turne taylor, is a
 commendation worthy
 a *Prophet*. It is no ho-
 nour to overcome,
 when it is no danger to
 fight.

fight. Adversity
speakes a Christian
prosperity, it is as
a matter to
friends, as not to
them; but when
have nothing left,
to leave G O D, nor
much as whimper,
chide downe our
strust with a *Deus prope*
videbit : My Son, G O D
will provide, tryes our
temper. Then is our
valour commendable,
when we can endure to
be *Iobs*.

When



When our Savi-
our would put
to silence the *distrusters*
of his time, He points
them to the Lillies and
the Crowes: the Lillies
of the field, not of the
garden, which are
sigg'd and dung'd; but
of the field, which have
no gardiner, but the
Sunne; no watering-
pots but the clouds, and
our heavenly Father
(sayes He) *clothes these*:
Doth my Father pro-
vide for others, and
will he see me goe na-
ked?

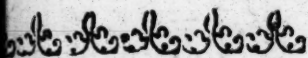
ked? What will He
thinke too much for
His Sonnes, that is so
bountifull to strangers.
How will He cloath
them, that so cloathes
the grasse? If *Salomon*
in all his royalty was
not arrayed like one of
these; the Sunne in all
his height, shall not
shine like one of us;
when He shall have
chang'd our vile bo-
dies, that they may be
like unto His glorious
body.



Trust is a sinne,
which custom hath
most made commen-
able. Every man layes
Manna for to mor-
row, forgetting that if
it be not wormes,
they themselves may
eate so. As if there were
no heaven, but pleasure
and abundance: no o-
ther hell, but affliction
and want; if their purse
grow light, their heart
growes heavy, their
nether ends with their
upper, and they thinke
no man can say to his
soule,

soule, *Take thy ease*, thou
hath not wealth laid
for many yeares:
we are not yet what
should be, if we can
be content to be what
we *are*, what ever it is.
Beggars must not
chusers: 'Tis not for
to teach God what
way He shall bring
unto heaven, let
thanke Him that
come thither any way
and if He will have
suffer before we shall
raigne, downe on our
knees, kisse the rod, and
not a word, not a lobe

Wh



VHere ever God
is, there are
two, *increase and*
multiply; *Abraham* and
cannot dwell toge-
ther, while they dwell
with him; and I see *Is-*
rael once too bigge for
Joshua, that is now too
little for *Bethlem*; give
man God, and throw
him into the Sea, with
Israel, *Jonah*, and he
sinks not; needs must
he swim that is held up
by the chin.

In



IN apparell we are
to respect meere ne-
cessity, but decent
God never meant Re-
ligion should make us
slovens or *Stoicks*, as if
man could not wear
good cloathes, and go
to heaven; or a Chri-
stian were ever bound
in conscience to be out
of fashion: We are not
tyed to wander, or to
weare sheep-skinnes or
goat-skinnes, because
the *Apostle* tels us some
did, some of whom the
world was not worthy

meant that those
men should be
examples of *piety*, not
shions. I will never
scurrilously of ano-
mans purse, deny
myselfe that which
I hath not.



Here may be pride
in the meanest
things in the world; no
less the *Cynick* of his
rags, than *Alexander* of
the *world* besides:
both in *black-cloth* and *Ashes* in
the same bill, with *pur-*
ple and fine linnen, both
condemn'd of pride; to
fast,

fast, and to fare de
ously, is strange,
true; & so much
is that pride
this, by how mu
hath a better face;
drink and Camels
goes away Saint
though but counte
ted, when *open pride*
cryed downe of
hands: and of the
the least suspected
the more intollerab
I am sure the more
curable. A knowne
ease is every mans
which when it lies
is never medled wi
There is lesse hope
an *Hypocrite*, than an
theist.



Afflictions are Gods
 mould in which
 casts his Children,
the rod and spill the
de, is as true in
 ce as nature. God
 giveth no sonne
 om He chastiseth
 , but 'tis with a gen-
 hand, He leaves no
 rkes behinde, and
 hath soone thrown
 ay his rod, if with
 fained resolutiō you
 ll doe so no more.
 od though he bear
 ny of His Children
 they cry, yet He
 never

never beats any
crying.



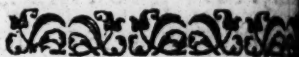
THere is a d
life in man,
must be a double
rishment, men live
there were no mo
be done, but *fu*
be *warm*; food and
ment are the main
finesses of the Wo
'Tis true, wealth
friends, and health
things to thanke
for, but better d
better becomes
stians; the Chr
man *lives not by*

ely, &c. Meate for the
belly, and the belly for
meate, but God shall
destroy both it and
them; every good mans
eat and drink is to do
the will of Him that sent
him.



God hath given us
this ayr to breathe
in, it doth not *give*, but
continue life; 'tis the
means of living, not the
author of life: God
gives it us to use, not to
serve. How many make
this world their God,
and serve it? and God
(as

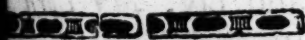
(as it were) but the
World to make use of
I will never be a
want to my *slave*.



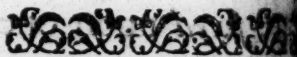
GOd though he
ever the same
Himselfe, He is not
wayes so in us, though
He love those who
He doth h^e love unto
end, yet not without
Intermission. Men com
monly never know the
benefit of a thing by
by the absence of it
wee could not so well
esteeme of *health*, if
pleased not God

we

ere sometime sicke :
 e long absence of a
 fired friend makes
 m more welcome at
 s returne; thus *Christ*
 pleas'd sometime to
 withdraw His pre-
 nce, that with more
 earnestnesse we might
 e drawn to seek Him :
 ll me, *Oh Thou whom*
my soule loveth, where
thou feedest? &c.

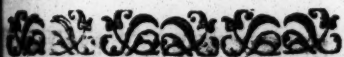

 S when many eyes
 are *fixed* upon one
 cture, every one
 inkes the eyes of the
 cture to be *fixed* on
 m; so with our souls,
 G all

all looke together
God, but every
must appropriate
to himselfe. To know
that God is the God
Abraham, the God
Isaac, and the God
Iacob, is but a weak
assurance that He
provide for me, unless
also He be my God
our faith, as our cha-
rity, must begin at home
and say, *My Lord*
my God.



O Vr Saviour
not say, doe
others as others doe

to you, but as you
would have others doe
unto you. If thou woul-
dest have thy neigh-
bour doe thee right, do
so to him though he
have done thee wrong,
Lex talionis was never
a good *Christian Law*;
If I forgive not, I shall
not be forgiven.



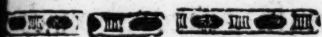
AS he cannot *rise a-*
gain the resurre-
ction of the body, that
doth not first dye the
death of the body, no
more can he be *born* the
birth of the soule. that

doth not first dye the death of sinne. It is necessary that he which will be borne twice should *dye once* while he lives, and he that will once rise the resurrection of life, should *dye twice*. That I may live ever, I will dye daily.



THat two contraries cannot consist in the same subject, is a good *Divinity*, as it is *Philosophy*; Good and evill are like Fire and Water; ever contrarie

ing till the one be
conquered; either my
sinnes and I must part,
or God and I: I cannot
be at once Gods
Church, and the Divels
chappell.



IT is the fault of a
great many, if G O D
deare with them in their
sinnes, they thinke he
countenances them: if
they be not presently
stricken dead with *Vz-*
zab, they goe on; when
they smart not, they
beleeve not, and he is
not fear'd till felt. Sick-

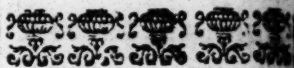
G 3

nesse

nesse is not thought of till death, nor that till hell: forgetting that the long sufferance of God should lead them to repentance, he forbears us that he might forgive us; shall I sinne because grace abounds *God forbid.*

GOD, as he is infinite in mercy, so He in justice; and His mercy extends to thousands in them that love him, so doe His judgements to many generations of them that hate Him. That

is long in *comming*
 o argument that He
 l *not come*, forbea-
 ce is no acquittance:
 longer our time, the
 ater our account, if
 have liv'd long, and
 d not well, of young
 nts prove old Di-
 s, we had been bet-
 have gone to *heaven*
 ung, than to have li-
 d to these yeares to
 e to *hell*: miserable is
 at mans case whose
 er end is worse than
 beginning.

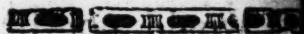


THE relation
tween sinning
falling is so neere,
they are us'd promiscu-
ously the one for the
ther. Now it is a hard
matter to fall without
hurt, and once down
it is not an easie matter
to rise without *help*.
Where it is so danger-
ous to fall, and so hard
to rise; if we love our
selves we will look
our footing.



Most men feare to
heare ill, that fear
to doe ill; the ar-
rest hypocrite in the
world would not be
thought so, he would
be censur'd for sin,
that feares not to be
punished for it, and is a-
raid of holding up his
hand to the barre, that
is not afraid of standing
before the *Tribunall seat of*
God. All the care is how
to sleep in a whole skin,
not so much to *live wel*,
as to *dye safe*, keep with-
out the compasse of the
G 5 Law,

Law, though they
come within the reach
of hell. If this be
to feare men more than
God, I know not what
is.



I Should wonder many
times to see him
so smugge, to heare
Judas at his *haile Ma*
and kisses; did I not re-
member of what *S*
they come, the Devil
and that he can still per-
sonate that goodness
he once *had*. He would
be more shunn'd, if
could not be mistaken
that is not suspected

disguise, where the
 adversary is so subtile,
 they had need be *wise*
Serpents, that would
 be as *Innocent* as *Doves*.



Charity so forgives
 offences, that it is
 ready not onely to par-
 don the offender, but
 to do for him, and
 makes it selfe not in-
 nocent that it *starves*
 its enemy, while
 it sees him *starve*. What
 difference is there
 in Religion betweene
 saving and killing?
 are not commended
 that

that we requite not
vill with the like.
have not forgiven
ries if we doe only
revenge the, if we
tye our hands from
ing good where
ought and may,
prove sinnes to us,
were but crosses;
we wrong our selves
more by not *doing*,
by *suffering*: and
shall so forgive us our
passes: For with
measure I mete unto
thers, it shall be measured
unto me againe.



GOD deales by *us*
 As He would have
 deale by *others*, and
 we must doe by *others*,
 we would have them
 doe by *us*, and all of us
 deale one with another,
 we would have *God*
 deale with all of us. As
 cannot love *God* and
 hate my brother, so can
 not be loved of *God*.
 How justly is the *fire* of
 Envy punished with
 the *fire* of hell?

It



IT cost God more to
redeeme the world
than to make it: He that
made me with a word
speaking, when he re-
deemed me, spake, and
wept, and bled, and dy-
ed to doe it: what can
thinke too much to en-
dure for his sake, that
was made a curse for
mine?



IT is with us here as
with Gedeons fleece;
one while the ground

et, and the fleece is
another while the
ce is wet, and the
ound is dry. Some-
we have Rain, and
re Weather would
better; anon it is
ire, and raine would
welcome: And it
res with our bodies,
with our estates, now
ppily we have
ealth, & want means,
enagainc we have o-
er things, and want
ealth; all our delight
ere is like our selves
ading: and many times
with *Balthazar*, we are
etch'd off in the midst
of our jollity: Nothing
here

here but ebbing and
flowing, tumult and
iteration; in heaven on-
ly shall we rest from
our labours: now if we
love our *ease*, why do
we so love our *lives*?

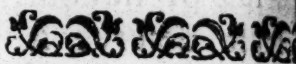


THe good man taketh
his God as he doth
his wife, for richer, for
poorer, in sickness and
in health: we may not
alwaies judge of Gods
favour by His *bounty*.
I am but a novice in Re-
ligion, if I thinke I can
not be Gods sonne, and
miserable.



Commonly those
men are hottest in
the pursuit of honour,
at least deserve it;
while deservedness
is still, and bides his
time that gives and
takes where he list, and
when, and how, and to
whom; and at last is
importun'd to the
place, not for the good
he shall receive, but for
what he may do: he wil
not be great upon all
terms, but will rather
endure poverty, than
part with his honesty,
and

and not sell his soule
buy a purchase; *Will it profit a man to
the world, and lose
soule?*



C*Hrist* is in us, as
soule is in the
dy, he *gives* life; we
in *Christ*, as the bran
es in the Vine, where
we *receive* life. Let
care be to offer up
selves living sacrific
to him, of whom
live and move: 'Tis
he requires, an egge
his owne *Bird*, for
minutes of that time
whi

he hath given
What can I doe
one good turne
another, if I
not those that love
come short of In-



conceitednesse
the sinne in fashi-
is a hard matter
to thinke well of
elves; I am not
the least of the
(ye know the
) and if he had
buffered, he
exalted above
and carryed
high-

higher in *conceit*,
he was before
extasie : he that w
members from w
once fell, cannot
ashamed of what
and fall yet lower
Lord, I am lesse th
least of thy mercies.



M Alice never
a marke. He
hath *nothing*, hath
thing to be envie
and if nothing
is envied for this
he is content with
nothing. It is hard
prosperous, and

once: Those that
be great, shall be
d; it is hard but
to be contented
a little: but if I
avoid ill tongues,
are shall be not to
ve them; and then
himei curse.



ldome see sinne
in a religious tire:
but I reserv'd
for sacrifice, was
to Samuel: for sa-
ce not for prey.
odnesse is the best
guise of evill, either
e what thou art, or
be

higher in *conceit*,
he was before in
extasie : he that we
members from wh
once fell, cannot be
ashamed of what he
and fall yet lower.
*Lord, I am lesse than
least of thy mercies.*



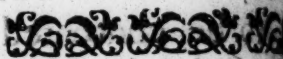
MAlice never w
a marke. He
hath *nothing*, hath
thing to be envied
and if nothing else
is envied for this,
he is content with
nothing. It is hard
prosperous; and b

at once: Those that
be great, shall be
ied; it is hard but
to be contented
a little: but if I
ot avoid ill tongues,
care shall be not to
erve them; and then
Shimei curse.



eldome see sinne
ut in a religious tire:
y but I reserv'd
for sacrifice, was
to *Samuel*: for sa-
fice not for prey.
odnesse is the best
guise of evill, either
ne what thou art, or
be

be what thou seemest
God is not mocked.



THER sinne is more
unpardonable
sinne of purpose: man
leaves the owner
without excuse,
without hope; Sinne
of ignorance excu
tanto, save some blame
I may and doe sin
ly against my will
will not against
knowledge.



What more glo-
 rious Master
 than God? What better
 Mother than the
 Church? How glorious
 is that calling that at
 once serves such a Ma-
 ster, and such a Mo-
 ther? As it is our glo-
 ry to *serve* them, so it
 must be our glory to
 do them good *service*.
 God in us sets the
 world copies of piety,
 and we must live to o-
 ffer no lesse than
 we teach: As we are more
 so we are more
look'd

look'd at, *motes* in other eyes are *beames* in ours many things are lawfull that are not expedient, and some things are expedient in respect of the *person*, that are scandalous meereley for the *chaire*; that which is reproveable in another, is in us a reproach seeing it is so, what manner of men ought we to be?



Promotions are not either from the East nor from the West, but from God : He that

th them and not of
s gift, hath them
th a vengance, who
ould not rather wish
want, than to be
at so ?

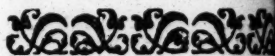


Here was never any
that wa, not ambiti-
s: every man is born
Corah, onely some
ore superlative than
er. But of all men I
ost wonder at thole
are ambitious one-
to be talk'd of, and
ce they cannot be
able, they would be
rious, and with *Gain*

H

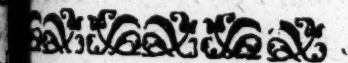
be

be mark'd though
murtherers. What
I know much, or
knowne of many
matters not, onely
I will care for,
God may not say
in the last day, I
thee not.



PRide is good
none, worst
selfe : when
would better his
ledge, he lost his
ling in Paradise;
whenthoſe build
Babel would mend
dwelling, they loſt

knowledge. The itch of
being great, potent, or
pointed at, how many
times it undone? I will
never care to be or to
know, that which I
now shall repent me:
that commendations
it to have been some-
body?



The tongue is the
lonely betrayer of
the minde: The foole
while he is silent is not
discovered. I will not
be more thrifty of any
thing, than of my
speech; I had rather be

H 2

thought

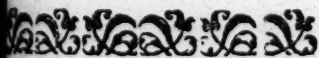
*thought to know a little
than be known to know
nothing.*



THere is but one thing
a Christian need
fire of God, that's
cleane heart: *Create
new heart, &c.* There
but this one thing that
God desires of a Chri
stian, his heart: *My
sonne, give me thy heart*
and this I will only
fire to have, that I may
give. *A broken and
contrite heart, Oh God
thou wilt not despise.*



The Kings daughter
is all glorious with-
in, but yet her rayment
is of wrought gold;
our outside, our life
must tell the world
what we are within. If
our lives doe not an-
swer our profession, we
are Pharisees, we say
and doe not.

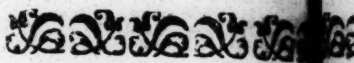


It is a common fault
to forget what we
have beene, when we
are changed for the
H 3 bet-

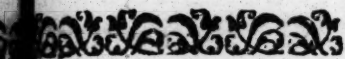
better : how many
have beene resolved
for heaven in the
sicknesse, that in the
whole skinne have dis-
claim'd it, and required
the recovery of the bo-
dy with a relapse of the
soule. To receive good
at the hands of the
Lord, and not evill, is
unreasonable to ex-
pect : but to receive
good at the hands of
the *Lord*, and returne
evill, is wicked and not
to be endured. I will
never pray more heart-
ily to *God* for a ble-
sing, than for grace to
manage it; Wherefore
shoul

ould I be blessed to
cost ?

W Ith G O D all
things are not
ely alike possible but
ie, and he can as wel
stones make *Abraham*
children as of Iewes. I
ill never despaire of
m that can doe all
ings, I cannot be so
initely sinful, as God
mercifull. *Oh God, if*
ou wilt, when thou wilt,
ou canst make me whole;
y should I give my
elfe over, where my
hysician doth not ?



VV Orkes without
faith are like
suit of *clothes* without
a body, empty: Faith
without works is ab
dy without *cloathes*,
warmth, want heat
Workes without faith
are not good workes
and faith without good
workes is as good
no faith, but a dead
Faith. Then onely
they themselves, when
they are together, when
God hath joyned, let
no man put asunder.

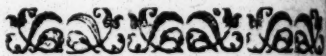


Our actions are never pleasing to God, when our light both not shine before men; let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven; that your Father which is in heaven may one day glorifie you.



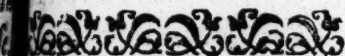
Vith men, confesse and suffer
H 5 is

is good justice, but with
God, the contrary to
confesse our sinnes is
the next way to be for-
given them; that soule
is past hope that lyeth
speechlesse. I will ever
pray; *Oh Lord, open thou
my lips, and my mouth
shall shew forth thy praise,
and my owne sinnes.*



PRAY for them that
curse you, doe good
to them that, &c. Is *du-
rus sermo*, a hard saying,
and against the haire;
'tis not so easie a matter
to forget an ill turne, as

doe one, yet this must
 if we will be *Christi-*
 : he that will not be
 in charity, shall never
 be in heaven. Why
 should I doe my selfe a
 shewd turne, because
 another would ?



IT was the divell that
 first made us enemies
 to *God*, and it is still he
 that makes us enemies
 to one another; it is not
 for nothing (I have
 thought) that he is pain-
 ted with a cloven foot,
 he loves *divisions* so
 well, and there is no
 grea-

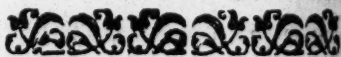
greater argument of
divell incarnate, than
malitious heart: *Ex*
what thou wilt, but
will never beleeve the
against Scripture, that
thou lovest God whom
thou hast not seen, that
lovest not thy brother
whom thou hast seen
if we love Him, we will
love one another.



IF we will be *Christ*
Disciples, we must
leave all, but 'tis not all,
we must take up our
crosse too; be ready to
take it up, not of our
selves

of lives, but if it be layd
 upon us, we must suffer
 willingly for Christs sake,
 we must not suffer wil-
 lingly, or throw our
 selves into the fire. He
 that bids us *suffer*, bids
 us *flye*, If they persecute
 you in one City, flye,
 to another. It is our commen-
 dation to *endure* the
 stroke or the Faggot,
 it is not to *seeke* it when
 weale runnes without
 discretion, warrant, it
 commonly makes more
 waste, than good speed;
 CHRIST would
 have us innocent, but
 wise too, Serpents as
 well as Doves, lay
 downe

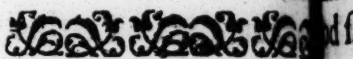
downe our lives for his
 sake, but not *fling* them
 down; we must neither
 goe like *beares* to the
 stake, nor like *mad men*
 neither runne to our
 martyrdome or *from* it.
 Pray with our S A V I-
 O U R, if it be possible to
 misse the cup, or but to
 kisse it, but still not my
 will but thy Will, we
 must submit all to God,
 and thinke that fittest
 for us which He thinks
 so.



THat which I heare
 from *David*, I
 would

ould heare from eve-
 good man, Thy
 word is a *Lanterne* to
 thy feet, &c. To his
 heart, not to his eyes a-
 lone, if we use the
 Word of *God* onely to
 gaze on, and see fine
 stories, to *discourse* by,
 not *live* by it; wants
 his use, and we want
 our goodnesse, and shall
 want our glory: know-
 ledge without practice
 addes to our punish-
 ment together with our
 sinne. How many *Pha-*
risees have fate in *Mo-*
ses, that shall never sit
 in *Abrahams* bosome,
 onely for this, because
 they

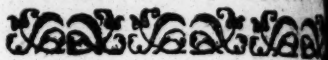
they knew and
not,



VOrkes of piety
must never
without humility;
that prayes and is
humbled, like the Pharisee
riste in the parable
goes away worse
he came. When thou
prayest, thou askest
blessing, and doe it
thy knees, if to your
earthly father, how
much more to your
heavenly: Men have
inverted the country
now, they *drinke* the
heavenly

d with upon their
 es, and *pray* for their
 alth upon their *tails*:
 Qd shall answer such
 en according to their
 picanners, proudly.
 erg why should GOD
 y; loope to their wants,
 s not stoope not to their
 Plaine? we cannot be
 able to humble when we
 there to speake to that
 the majestic, whom we
 know not see and live, and
 to whom we shall one day
 owe and live to our cost,
 or we be not humbled;
 or thanke God thou hast
 needs to bow, how ma-
 ny would that have
 not? why shouldest
 thou

thou bend and cringe
and bow, to thy father
or thy friend, or to
betters, and not to
God?



PRayer is the *Iacob*
ladder of the soul
whereon it goes up and
downe to God, and
conferres with Him; in
our prayers we *blesse*
Him, and by our pray-
ers we *blesse* our selves
there is no part of
Gods worship more
acceptable or more
profitable than this of
prayer, and none more
sligh

ighted, men come to
 as a thing indif-
 ferent; wilfull negli-
 gence in leaving it un-
 done, and coldnesse in
 doing of it, are the sin
 most of who not ?
 O Lord, do thou
 mercifull to the neglect
 thy people.



Here are many ser-
 vices and many Ma-
 sters, and yet no man
 can serve two masters,
 that is, two of a con-
 trary disposition; for
 there is the world, the
 flesh, and the divell;
 and

and ye may serve
these at once, nay
cannot serve one
not all; the glutton
he serves his belly,
with *Eſau* ſells his birth
right, his bleſſing,
pottage: the drunkard
he ſerves I know
well what, whether
the drinke, or the com-
pany, or his appetite
or all, but in ſtead
quenching his thirſt
drowaes his ſoule: the
envious man, and the
furious man are alike
this, both ſerve the paſ-
ſion, onely here they
differ, the envious man
with *Sampſon*, wil bra-
ve

self so he may brain
 ers; the furious man
 ines others so long
 at length he be
 ined himsele: the
 er he serves his
 ld; the adulterer he
 ves his lust, but all
 ve one chiefe Lord,
 e Master, the Divell,
 d shall all receive the
 me Wages, *which is*
the wages of all sinne,
death; Why should
 God pay them for their
 paines, that goe not
 of His errands.

(* *)

FINIS.

S

U

T

Horæ Succisivæ,
OR,
SPARE-HOVRES
OF
Meditations;
UPON OUR DUTY
To { GOD,
Others,
Our Selves.

The Second P A R T.

*The Fourth Edition, cor-
rected and much enlarged,*
By I O S. H E N S H A W.

L O N D O N,
Printed by T. H. for Ralph
Mabbe, 1635.

Howe's History

of

the Province of New York

and

the City of New York

from 1614 to 1784

By

John Smith

Esq.

The Second Edition

Revised and

Enlarged

By John Smith

Esq.

1784

THE

ALBION

OF

THE

ALBION

OF

THE

ALBION

OF

THE

ALBION



TO
THE RIGHT
Reverend Fa
ther in GOD, and
Right Honourable,
WILLIAM,
Lord Bishop of Lon
don, *one of his Mai
sties most Honou
rable Privy
Councell.*

(* *)
 *





Right Reverend and
my honoured
LORD,

HHe world is
full of books,
be knowes no-
thing, that doth not
know in print; I com-
plaine, but adde to the
number, yet I am per-
swaded if men would
but know their last,
there would be lesse
done, or lesse adoe; I

The Epistle

censure no mans ende
vours. I cannot but
condemne those ultra
crepitafts that with
Festus will teach
Saint Paul Divinity
I desire to keepe
penne to my plough
onely something dis
enioynes mee, great
things my owne imma
turity forbids me, such
as I have, I have pro
vided: Ingratitude of
all is the worst look
sinne, verball thank
ful

Dedictory.

ness little differs
from ingratitude, such
mine faine to be:
words are but words;
many times that is
accepted, where wee
ke, which from others
ould be counted
heaps; Your Lord-
ships favour makes
me thus bold to put
these Ludicra, trifle-
houres to that view
which is not us'd to
trifles: I have beene
late and long sicke;

I 3 some

| The Epistle

some of my fickle
thoughts (being now
well) I am bold to pre-
sent; that they are
worse than is wisdome
or look'd for, is not
want of respect, but
skill The matter is al-
most as divers as the
pages, nugæ miscel-
lanæ of Directions,
Instructions, Resolu-
tions; what we should
doe, what we should be;
in all which I desire
onely to shew my selfe

Dedictory.

your Lordship, not
the world; a testate
of my duty, not of my
proficiency; what I doe
me, not what I could
doe; my penne as my
knowledge may lagge
behinde with the last,
my prayers shall rye
with the formost for
your Lordships fruiti-
on of all happinesse
here, and of eternall
happinesse hereafter.

Your Lordships in all humble
duty to be commanded;

Ios. Henshaw.



S
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T



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oor
ome
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SPARE
HOVRES
OF
Meditations.

The Second Part.

Blessed are the
poore, for
theirs is the
kingdome of
heaven: How are they
poore that have a King-
dome? or what King-
dome is wealthy, if not
I 5 that

that of *heaven*? or who
complain'st thou
that poverty, do
saints thee? that is
happy soule that maketh
even with God every
night; and every *morning*
begins the World
new.



GOd is *love*, and he
that loveth, is
born of God, and God
loveth him; so there is
no love lost; by this
are we knowne to be
Gods sonnes, and
Christs Disciples; if we
love one another: I may

ve others for other
pects, ;my *enemies*
arthey *may* be good to
e, or my *friends* be-
use they are so : but
I will love, because
will love Him, and
because He is to be be-
red.



When I at first looke
out into the world,
and see many men (and
those none of the best)
in better case, I thinke
my selfe forgotten, and
wish for more : but
when I remember my
account, I feare I have
too

too much, and for
those wishes; It may
if I had more wealth
should be more riotous
outward losses are some
times gainefull, and it
good for us that we
afflicted; it would be
worse with us, if it were
not sometimes thus
bad; many if they were
not kept short of these
would come short of
Heaven: He knows
that keeps us, and if He
will have us Lazar's
and not Dive's, bring
us to Heaven that way
rather than another
His will be done; let
Him give my goods

the poore, and my bo-
dy to be burn'd, and
bring me to *Heaven*;
though in a fiery *Chari-*
ot; I cannot complaine
of the *foule nesse* of that
way that carries me to
God.



THings which we
come easily by, we
easily part with; lightly
come, lightly goe; true
friendship, as it is hard
to *finde*, so it is hardly
lost, and therefore hard-
ly lost, because hard to
finde: I will put up ma-
ny *injuries*, before I
put

put off one friend; small
 faults I will swallow: o-
 thers I will winke at;
 and if he will not be
 my other selfe, I will
 be *his*, and change my
nature before my friends
 friends like stones, get
 nothing by rolling.



WE are content with
 a little, when we
 are by our selves; who
 puts on scarlet, and re-
 solves not to be seene:
 or is serv'd in plate,
 when there is none to
 take witness of it? Na-
 ture if it would but be

private, it would not be
costly, most men are
therefore covetous, be-
cause they are ambi-
tious, and love the stage;
and desire to have
much, that they may
have much to shew, and
set their land upon their
boards; I think they
would shew more of
their wit, if they shew-
ed lesse of their sub-
stance, they doe not so
much shew that to their
guests as themselves,
and are admir'd at, not
for the abundance of
these but the want of
the other.

Pride



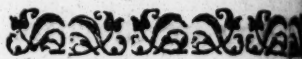
P*Ride and Vnchari-
blenesse* are finnes
fashion, and the one the
cause of the other, many
think they should wait
for their *pride*, if they
should but be *charita-
ble*; I have often won-
dred and grieved to see
a *rich perch*, and a *poore*
Christians walls cloath'd
and *men goe naked*. Say
what thou wilt, but I
am sure with the Apo-
stle, That he cannot
love *God* whom he
hath not seene, that
loves not his *brethren*
who

om he hath seene,
can indure to see
erable.



Any are therfore
friends to *others*,
that they may befriend
themselves: and like
leaves in *winter*, fall
from the trees when
they begin to *wither*,
and with Saint *Peter*,
say *not the man*. How
many doe we nicke-
some friends at large,
that prove but *strangers*
at pinch; that will be
our servants in a com-
ment, and not know
you

you in a *businessse*;
will not desire of God
not to have *friends*, but
not *such* friends, or
to *need* them.



VVe owe more
to God for
deeming us, than for
making us; His *Word* made
us, but when it came to
redeeme us, that *Word*
must be made *flesh*, and
that *flesh* must *suffer*:
our *creation* He gave
our *selves*; but in our
redemption He gave
Himselfe; and by
giving *Himselfe* for us

weus our *selves* again
were lost; so that
owe our selves, and
that we have twice
d: and now what
all we give unto *thee*,
Thou *Preserver* of
n, for our selves thus
en and *restored*? If
e could give our
ves a *thousand* times
er, yet what are we
God? and yet if we
e give our selves to
m and His service,
has we *are*, and such
we *can*, He *accepts* it,
d will *reward* it. I
ll never grudge God
s *owne*. I have no-
ng that is not His;
and

and if I give it to Him
He will restore it again
with interest, never
ny man was a loser but
God.



THe best ornament
of the *body* is the
minde, and the best or-
nament of the *minde* is
honesty; I will care more
ther how to live
than how to goe fine
I may have an ill gar-
ment, and come to Hea-
ven; I cannot, and have
an ill *soale*. He who for-
bids us cast our care
upon *Him*, did not
me

meane, as if we should
take no care our selves;
will not come to our
succour, to sit still and cry,
and helpe us : Salomon
shall read his fortune,
that will not worke in
summer; therefore shall
we starve in winter : It
is the destiny sinne
brought upon the
world, in the sweat of thy
brow thou shalt eat thy
bread, and thanke God
for we can have it so : He
that made us without our
helpes, will not keepe us
without our selves; it is
no mercy enough for us,
that we eat with swea-
t. I will never thinke
much

much of my pain
where it is reward
with a *blessing*.



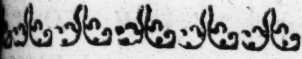
IF an *Asse* do but speake
once in a world, as
laams did, a *beast* ha
any part of a man
him, we wonder, a
justly; but let a
have every part of
beast, goe upon
foure, and wallow
the *drunkard*, or
his speech togeth
with his legges,
ne're talk'd of. It is
property of a man
speake, as of a *beast*.

speake: why doe we
 wonder to heare a *beast*
 speake, and not wonder
 to heare a *man not* able
 to speake? or how just-
 doth he *want* the
 blessing, that cannot
 keepe it?



I was our Saviours
 to his Disciples, Be-
 hold, I send you as sheepe
 in the midst of Wolves;
 O blessed Saviour, didst
 thou not care for thy
 Disciples? or if thou
 didst, why are they not
 rather sent, as *Lyons* in
 the midst of sheepe;
 than

than as sheepe in the
midst of wolves:
ven because He loveth
them, therefore He
lent them, that out of
the *Lyons* mouth they
might come forth more
glorious; as there shall
be ever some poore
exercise our *charity*;
there shall be some
wicked to exercise our
patience; some bulls
Basan to compass, &
Where the enemies are
so strong and so many
they had need be wiser
as *serpents*, that will
innocent as *doves*.


Desperately *wicked*
is that of some, if I
shall be sav'd, I shall be
sav'd: as if *Heaven*
should come *unlook'd*
for, and they should be
sav'd, whether they
would or no. God never
will, nor will save any
man in spite of his
worth, or against his
will; as we cannot keep
body and soule toge-
ther, without smeating;
no more can we bring
our soule and God toge-
ther with sitting still;
never any got *wealth*,
K by

by barely *wishing* for
and as few come
Heaven, by meere
desiring it. There's
race to be runne, and
battaile to be fought,
and as well in *religion*
as in any thing, we must
worke for our living.



IT is appointed to
men, once to dye: death
is a punishment of
not sinne it selfe; y
sure it is the height
punishment when it
sudden; I doe not desire
not to dye at all, but
all at *once*. I know

on dye, and I *thinke*
 e my death, yet is it
 re *alwayes* in my
 e's *ghts*; the *best* of us
 and may be taken *nap-*
 ight. I will ever pray
 light when he doth fell
 me not to doe it at a
 g. that I may *see* my
 e falling, and *be-*
 e *ake* me in the *fall*;
 e thus it is a comfor-
 to le thing to *fall* into
 de hands of the living
 of *God*.



de *He* that *knowes* his
 out *masters* will, and
 now *it not*, shall be bea-

ten with *many* stripes
and yet I cannot
whether shall be wor
beaten, he that
know it and *will not*,
he that *doth know* it,
doth it not; the one
against his *knowledge*
the other finnes beca
he *will not* know, and
shall one day not be
knowne.



GOD made the
world not bare
to looke on, but to
temple on, and of His
in it: here the Christian
and the Philosopher

...rt, they are led by
...son, we by *faith*: they
...ue, we *beleeve*: they
...quire the *manner*, how
...were *made*, the *Chri-*
...an, why: He is not
...rious in the *manner*,
...at lookes at the *end*,
...the *glory* of *God*, and
...e *way* to our glory:
...d useth them not for
...ectacles, but *motives*,
...the glorifying of
...m of whom he hath
...em; and if we enjoy
...ese as we should, we
...all one day enjoy
...m from whom we
...joy them.



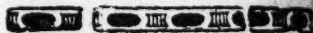
THis World is
 compar'd unto
 sea, our life is the Ship
 we are the passengers
 the grave is the com-
 mon haven, Heaven
 the shore; and well
 the *grave* commonly
 compar'd unto a *haven*
 for there we unload
 the things of this world
 are neither
 with us, nor doe
 with us; we goe out
 of this world as we
 came into it, naked
 why are we so covetous
 of those things
 which

which are so hard to
 and so certaine to
 be lost? If I enjoy them
 I shall not enjoy
 them *long*: or if enjoy
 but *some*, I shall shortly
 have use of *none*. I will
 comfort my selfe a-
 gainst the *want* of them,
 with the assurance that
 I shall one day not have
 need of them.



VHo can but
 once looke
 backe upon his *creation*,
 and dares distrust God
 for his *preservation*?
 whether is it easier to
 K 4 give,

give, or to continue life run
to keepe thee or to maill n
thee? If He have give her :
thee the *greater*, who can r
dost thou distrust Him have
for the *lesse*? Or if thou nd
distrust Him for ear have
how will you take H man
word for *Heaven*? O
God, they have forg
of whom they *live*, the
distrust thee for the
life.



THIS life is a race
and we do not live
but *travell*; but we have
another race beside this
of our *soule* as well as o
our *body*; since both mu

e life runne, and the one
 m will not tarry for the
 give ber: I will try who
 w an runne fastest; if I
 H ave finished my *life*
 tho and not my *course*, I
 ave made more *haste*
 c H an good *speed*.



Very thing else hath
 a *beginning*, it is one-
 y Gods title, *Which was,*
 and is, and is to come:
Eternity is onely there;
 our glory must be, not
 hat we *have* liv'd ever,
 out shall doe so.

K 5

If



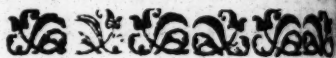
IF we looke but out
to the world, we shall
see almost as many mi-
racles as *things*, that trees
and *plants* should every
yeare dye, and recover
that the *Sunne* should
onely *lighten* and warm
the earth, and not burne
it; that the *heavens*
should distill its rain in
drops, and not in *riuers*
full, and *drowne* us,
where they doe but water
us; *God* is not lesse mi-
raculous in *preserving*
the World, than in *ma-*
king it; and as His *mer-*

so His *glory* is over
his workes.



Religion with some
men is but a matter
of *fashion*. Many are of
Agrippa's Religion, al-
most Christians; such
men shall be *saved*, as
they do *beleeve*; *almost*.
God will never owne
such *halfe-fac'd* follow-
ers. The hypocrisie of
a Pharisee, would have
shamed thee into an
outside of Christianity,
and *unlesse* your *righte-*
ousnesse exceed the *righte-*
ousnesse of the Scribes
and

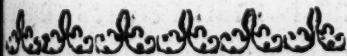
and Pharisees, you cannot enter, &c. It is not only want of *grace*, but *wit*, to dissemble where we may be discern'd, if I will needs be a Christian, I will be one to some purpose.



[Heare men commended now adaies as the Lord did the unjust steward, because they deale *wisely*, not *honestly*; 'tis held no crime to deceive, but to be *seen*, to be *discovered*, that's a foule fault, he is a novice that doth that; the

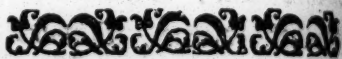
care

care of many is, not to
live *innocent*, but *close*,
and they cast, how to
goe (as *Saul* to *Endor*)
to the *Divell* in a *dis-*
guise; but they cosen
only *mens* eyes, *Gods*
they cannot; and since
they will not be known
for what they are now,
they shal not be known
for what they would
be one day. God shall
say unto them, *Depart*
from me ye workers of in-
iquity, I know you not.



TO *dissemble* sinne
was never the way
to

to be pardon'd it, onely
he that *confesseth* his
sinne shall finde *mercy*:
never be asham'd to
say, what thou wert
not asham'd to doe:
blush to *commit* them,
but not to *tell* them; it
is better that the world
note thee for a *sinner*,
than God for an *hypo-
cite*.



SOME there are that
heare onely to tell,
and many times make
differences, where there
were none meant, it is
not good alwaies to tell

all we heare; many a man speakes that in his anger, which in coole bloud, he would not owne; and we doe a double wrong by relating that which the one is sorry to heare, and the other to have *spoken*, when he is himselfe. I will heare *all*, and report onely the best, he that makes debate betweene others, layes a *bait* for *himselfe*, it is safe and honest to *compose* discords, but *sow* none. I will labour what I can, to set others *together*, but not by the *ears*.

VVhen we behold
(for who can
choofe?) fuch a world
of finnes in every cor-
ner of the world; *buyers*
and *sellers* in the *Tem-
ple*, and not whipped
out, felling our foules
for the provision of
their bodies : others
with *Zimri* and *Cosbi*
out-facing judgement;
how, doe we not won-
der & bleffe our felves
that we enjoy fo good,
fo much, fome thing,
any thing? that *Phara-
ohs* leane kine are not
feene amongst us, and
the

the metamorphosis of
 fire, of the heavens
 to *Brasse*, and the earth
 to *Iron*? that either the
 clouds are not shut, to
 with-hold their raine, or
 that the windowes of
 heaven are not *opened*,
 to raine not water, but
 fire and brimstone? It is
 admirable where the
 fact is so foule, that the
 reprieve is so long? Oh
 Lord we have nothing
 to say for our selves,
 but acknowledge, it is
 thy mercy that we are
 not consumed.

Good



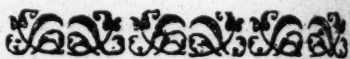
Good natures are
wonne rather with
intreaty, than curstnesse,
if we do not more love
God, for His goodnesse
that He doth *preserve*
us, than feare Him for
His *power* that He can
destroy us; His mercies
are ill bestow'd, and
worse imploy'd, we
have not receiv'd the
spirit of bondage to
feare. I will love God,
and *honour* Him, but I
will be *affraid* onely of
offending Him.

God



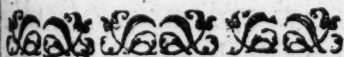
God loves timely
 holinesse, remem-
 ber thy Creator in the
 dayes of thy youth. Na-
 ture ever begins at the
 wrong end, layes in,
 and layes up indeed,
 but for the theefe and
 the moth. With *Abfa-*
lon the first care is taken
 to leave a monument be-
 hinde, and when they
 are settled upon *earth*,
 they will see if **G O D**
 have any thing to say
 to them for *Heaven*: and
 the best part is the last
 provided ; such shall
 one

one day have their heaven to seeke, because they will not have it to seeke now. He that will not when he may, &c. You know the Proverbe : He that doth not seeke the Lord, while He may be found, cannot complaine, if he doe afterward seeke, and not finde.



ALL finnes are forbidden trees to us, and we are so much **A D A M S** sonnes in nothing as in our disobedience,

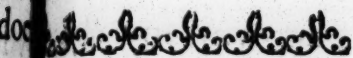
dience, ever reaching
 after that we should
 not; *to doe good*, there is
Lyon in the way; but to
 evill, like *Salomons*
 murtherer, how swift
 are our feet? So then,
 it is not going *fast* that
 carries us to Heaven,
 but going *right*: I will
 care rather to set my
 foot downe *sure*, than
 to take it up *quicke*;
 What am I the neerer
 to goe a *great* pace and
 the wrong way.



Every man is his
 owne worst foe, and
 his

his greatest enemies are
those of his own house
we may thanke our
selves that we live at no
more ease than we doe
In the sweat of thy brow
thou shalt eat thy meat
was of our own procu
ring. We had never
knowne so much *evill*
if we had not desired to
know too much good
our ambition hindered
our preferment; we
were at first made hap
py, and we made our
selves miserable, and
now we are *miserable*.
God hath chalked out a
way to our *happinesse*,
now if we love misery

s another than blisse, it is
 ouf we should have e-
 enough on't.



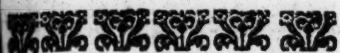
A Good man, still the
 longer he *lives*, the
 better he dyes; men
 should grow *better*, as
 they grow older: not
 like a dead hedge, the
 longer it stands, the *rot-*
ter. To see a man
 white in his leprosie
 leaving the *world*, and
 not his *avarice*; & with
 Saint *Lukes* foole, dye
 thinking of his *barnes*,
 horrible. I had rather
 have no portion on
 earth,

earth, than buy it with
that I shall haue in *Hea-*
uen; I will not (with
the Curre in the fable)
part with my *flesh*, for
its shadow.



THe way to *sweeten*
death, is to *thinke* of
it, every day I *live*, I
will remember I might
dye; and I will not de-
fire to live a day *longer*,
than I grow some
drammes *better*: What
will it benefit me that
I have liv'd some hours
which I cannot answer
for?

World



WOrldly *minde* ,
minde nothing
but Worldly *things*.
Laban and *Nabal* think
of nothing but their
sheep-shearing, and ma-
king merry when they
have done; their busi-
nesse is thought on, not
their *salvation*; for they
make that no part of
the businesse, onely
matter of *course*; grudge
God His *service*, and in
His *service* the *length* of
it; and pay God His
due, as *Laban* did *Iacob*
his wages, with an ill
L will;

will; and would fete
it backe againe if they
could tell how: and y
these men that w
steale time from God
for their *profit* and the
businessse, will steale time
from their businessse for
their pleasure: He that
will breake the *Sabbath*
for an houres worke
will breake off his
worke for an hour
drinking. Thus they
prefer the *humouring*
their soules, to the
ving of them. I will
ver sell Heaven
company, it is better
ing a good *Christi*
than a good *fellow*.



Very man would be
thought to be in
with *heaven*, and
most men are loth
shake hands with
; here is the diffe-
rence betweene the
heavenly Language &
; they cry, *how long*
how long ? and we
how soone ? they
ake He stayes too
g, and we thinke He
mes too fast. I will
our to be a *follower*
those, with whom I
ould be *partner*; he
h not yet enough

conn'd Heaven, tha
loth to goe to it;
voyce onely is wor
an Apostle; *I desire*
dissolved, and to be
CHRIST.



THe just man
live by his fa
and others live by
charity: true fait
seene in its *workes*;
that sayes he *belee*
and doth not *shew* it,
leeve him not. To m
shew of beleeving,
not in thy *workes*, is
shew thy *Hypocrisie*,
not thy *faith*.



Not every one that
 eats his meat in the
 sweat of his browes,
 eat bread in the
 dome of *Heaven*:
 yet it is not eaten
 with *sweating* nei-
 ther: but 'tis such a
 sweat, as will make thy
 sweat, and not thy
 prizes are not had
 with *hazard*, he that
 drinke of the wa-
 ter of the Well of *Be-*
 with *Dauids* Wor-
 must thorow his
 mies: the water of
 is not had, but with

hazard of our *lives*. My comfort shall be, that though I lose my *life* for CHRIST'S sake, I shall not lose my labour. Or, who would not lose *this life*, which he is ever looking to *leave*, for that which he is sure *ever* to enjoy? Oh Lord, we want lives to lose; I cannot endure enough, to come to *Heaven*.



T*His* life, as if it would *never* be done, is ever *providing* for; *Eternall life*, as if it

would never *begin*, is
never *preparing* for. I
will care for this life,
but not *dote* on it; I will
remember I shall live e-
ver, but not *here*.

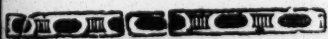


The love of the *earth*
is the disease of the
world, and that gulfe
between *Abrahams* bo-
some and us, to *forsake*
house and land, &c. that
they doe not like of, if
Christ would but leave
out, that same, *leave*
all, men would doe
well enough with Him:
they would enjoy *this*

L 4 world,

world, but not with the
losse of a *better*. Again,
they would enjoy *that*,
but not with the losse
of *this*; they would
have their *Canaan*, but
they would have their
flesh-pots; they love the
bleſſing, but they would
not loſe their *pottage*:
with *Naaman*, they will
worship no other god,
but yet, *the Lord be mer-*
cifull, &c. when I enter
into the house of the god
Rimmon. They would
ſo pleaſe *God*, as they
might neither diſpleaſe
others, nor *themſelves*,
and would part ſtakes
with *G O D*; let ſuc
juglers

glers in religion looke
upon *Saul* in the *Old*
Testament, and *Anani-*
in the *New*, and reade
their judgement: what
society hath *light* with
darkenesse? The *Arke*
and *Dagon* were never
friendly householders:
thou canst not at once
have two such guests
as God and the divell;
if one *heaven* could not
hold them both, how
shall one *heart*?



NO man is so provi-
dent for his *owne*
good, as *God* is for eve-
ry mans; every sinner

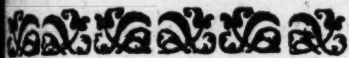
is an *Absolom* to Him, well
and He doth not onely need.
wish, Would God I had an,
dyled for thee, &c. But do
dyled indeed: we doe not
so desire our owne sal-
vation, as He doth all
ours, *promiseth, perswa-*
deth, begges our obedi-
ence, He leaves no way
untried, that He may
leave us *inexcusable*,
wash His hands of us,
and say, *perditio tua ex*
te, &c. Our destruction
if it come, is from our
selves; if we could but
wish well to our owne
soules, we could not
but doe well: and yet it
is not *wishing*, but *doing*
well

well that doth the
 need. I will doe what I
 can, and I will desire
 to doe what I should
 and cannot. God ac-
 cepts a *willing* minde,
 and if I am willing be-
 yond my ability, He
 will either make me a-
 ble, or accept my *will*.
 O God, thou that wor-
 kest in me both to *will*
 and to *doe*, worke my
 will to *thine*, and my
 power to my *will*, that I
 may not onely will or
 desire, but doe thy
 will.

God

GOd doth not look
for every *thing*
from every *one* : for ten
talents where He left
but *two* : only He there
exactes much, where
He hath *given* much : is
the seed of *thorny*, or
stony ground bring
forth *no* fruit, or *withe-*
red, it is no marvell; but
where He hath *dunged*
and *gooded*, to expect
crop is but *reasonable*.
The more I have, the
more I have to *answer*
for; the greater my
trust, the greater my

account: Let others care
how to get *more*, my
care shall be how to
pay for that I have al-
ready.



ALL lands doe not
yeeld the same
things, and the same
land doth not yeeld *all*
things: thus God di-
vides His blessings to
us, as He doth to these,
to some strength of *bo-*
dy, to another strength
of *wit*, to one *health*, to
another *knowledge*, &c.
He hath distributed to
no man *all* things: yet,
to

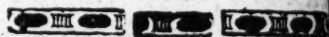
to every man some thing; he is strangely miserable, that hath nothing; but this doth not please, if every one have not *all*, they grow *surly*. What wilt thou give me, since I goe *childelesse*? could the *best* of the *Patriarks* say: It is hard and rare to see that in others, which we want our selves, and would have, and be still. Whil'st I am in this world, I shall ever behold this *inequality*, and if I cannot make a covenant with mine eyes, I will with my *heart*: Since I cannot but see it,

I will learne not to
repine at it: *is is the Lord,*
let Him doe what loe-
uer He will.



God calls some men
to martyrdom, when others would
startle at a *stake*, and yet
good Christians too:
all men, as all *trees*, are
not fit for *fuel*, that are
fit for *use*; every one
cannot hold out against
the *prison*, and the
hatchet: It is an easie
matter to dare affliction
before it come, and
when it doth come, run
away

away from it. We know not of what spirit we are, what metall we are made of, our prayer must be, first not to meet with persecutions, and next to endure them (*but not meet them.*)



EArth is but our road to Heaven, and the things of this world like *high-way* fruit, are common to all: the Sun shines, and *raine* falls alike upon the *just*, and upon the *unjust*: let them they should be thought

evil

ls, they are given
 to the *good*, and lest
 they should be *too well*
 thought of, they are af-
 forded to the evill.
 There is another good,
 which is wholly the
goodly's, and wholly to
 be sought for the king-
 dome of *Heaven*, and
 righteousness there-
 fore: they, whose king-
 dome is not of this
 world, can see the king-
 domes of this world
 with their SAVIOUR
 (from the pinnacle) and
 contemne them, or at
 least not fall down and
 worship them. It shall
 not trouble me that I
 am

am out-bid in the
things by others, I will
be contented to exceed
them in better things
the *comfort* I have, and
the *glory* I shall have.




THe *covetous* man ne-
ver hath enough: like
Pharaohs leane kine, eat
but is never the fuller
toiles and *sweats* and
wakes, and *wants* for all
this; it is a greater mi-
sery to desire *much*
than to have *nothing*; o-
no man can it be better
said, all is *vanity* and
vexation of spirit: he is

the own tormentor, and
 I with that once make him-
 self a hell *here*, and
 provide himselfe one
after; he is never at
 rest till he rest his last,
 which yet is the begin-
 ning of a worse tor-
 ment; so he robs him-
 selfe, both of the plea-
 sure of *this* life, and of
eternity. It is good to be
 covetous of *good* things,
 and labour for the food
 which perisheth not: of
 which I will never have
 enough, but pray: *Lord*
give me ever more of this
good, ever and more.

All

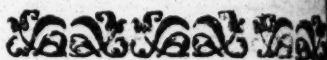


ALL that God made
at first was *good*; He
made them so, He left
them so: if they be not
still so, the *dishonour*
may be His, the *smart*
will be ours; their
goodnesse consists in
their good *usage*, and
our sinne in the *abuse* of
them. God make us but
to remember *why* they
were made, and wee
cannot be to seek how
they should be *used*.



OUr Saviours com-
 mendation of *Iohn*
Baptist was, that he was
 a burning and shining
 lampe: the hypocrite,
 like a glow-worme,
 shines but burnes not;
 others, like hell fire,
 burne but shine not: and
 must look to have their
 portion in the fire, they
 resemble. We are not
 excusable, if we do on-
 ly shine and not burne,
 or burne and not shine,
 the one wee see con-
 demned in the *Laodice-*
 ans, because they wan-
 ted

ted heate; the other is
the *foolish Virgins*, be-
cause they wāted light.
He must first shine on
earth, that will after
shine in *heaven*, & burne
on *earth*, that will not
burne in *hell*.



Rest is the *whetstone*
of labour. And that
which wee usually say
of hope, is true of this,
if it were not for rest
the heart would break
wherfore God hath gi-
ven for every day
night to rest in, and for
every *seven*, a day and

eright. We could not
 be if we had not this,
 ight et this must not be our
 e of life, to live at ease: hee
 after shall never enter into
 burne Gods rest, that so loves
 not his owne.



Very one almost,
 with the *Iewes*, is
 weather wise, & prog-
 nosticats without book,
 when you see a cloud arise
 out of the west, ye say
 there comes a shewre, &c.
 hypocrites that can dis-
 cerne the face of the
 weather, and not of the
 times: how vainely are
 men

men inquisitive for the
provision of their
dies, and let their soules
shift: you will not plant
or graft without confu-
ting with your neigh-
bours, and your Al-
mace; but in the point
of *salvation* huddle on
and the *Minister* and
Gods Word is not inter-
ded: How ill help
art thou to know the
state of the *heavens*, and
not of thy *soule*: If thou
wilt needs contemplate
it, behold it as thy
home, not as thy *Cal-*
der to better not thy
knowledge, but thy life
or thy knowledge of

better life, and thy desire of that place where the Father of life is, and where thou desirest to live.



G O D made not death, neither delights He in the *destruction* of the living : Oh G O D, suffer not that which thou diddest not make, to prevaile over that which thou hast made & *redeemed*. Man is the *glory* of His mother, and thy glory thou wilt not give to another : and suffer not us

M

to

to sell that glory thou
hast already given, that
we lose not our share of
that glory thou hast yet
to give.



IN some cases and
some *things*, a man
may know *too much*. It is
is not good to be pry-
ing into the *privy Coun-*
sailes of God: I doubt
whether some mens
ver-boldnesse with the
hidden things of God
have not made them
accursed thing to them
& pressing before the
time or *leave* into the

ly of Holy's, have barred themselves from entering comming thither at all: why should we call for light, where God will have none, and make windowes into heaven? I will admire God in Himselfe, and be content to *know* Him no farther than in His word where this light gives me, I will leave enquiring, and boast of my *ignorance*.



What I have already done, is done long before,
M 2 and

and what I am yet to
doe, is already done be-
fore God; this shall be
my *comfort*, that I can
neither *doe* nor *suffer* a-
ny thing, without His
knowledge and *leave*.



God hath given man
charge of His *other*
creatures, and His *An-*
gels charge over Him
and they are now our
keepers, that shall be
one day our *companions*
great is His love to us
in this care, and great
should our care be to
continue this love, and

fin

since we are alwaies in
his sight, and theirs,
why doe we at all that
which we would not
have seene? My care
shall be, not to *shunne*
his sight, but not to
provoke His anger :
what I *doe*, He *sees*: and
will doe it as I would
answer it.



Those that honour
me, will I honour: is
bargaine of Gods
owne making : Gods
honour is the way to
ours, we cannot but be
best, if we will but be

observant. I will can
onely to serve *Him*, and
I am sure I shall serve
my selfe. Never any
man lost in Gods ser
vice.



HEe who dwels no
in *tabernacles* made
with hands, will dwell
in *tabernacles* which
His owne hands have
made, even the heart
of men: and we enjoy
Him though we do not
see Him, for no man
hath seene God at any
time: He is *invisible*, but
not *insensible*. Our ble

ednesse consists *here* in
feeling of Him, in *bea-*
ven in *seeing* of Him,
whom yet I do not see,
and shall one day see as
I am seen: in the meane
time I will doe nothing
which I would not
have Him see, or may
rob me of His sight.



[Have read of the *Hart*
that he weepes every
yeere for the shedding
of his head, though to
make roome for a *bet-*
ter: thus I see the *world-*
ling goe away sorrow-
full at that saying; *Goe,*

M 4

sell

sell all that thou hast
though it be for trea-
sure in Heaven; men do
not looke at what they
are to have, but what
they are to part with,
and are for one bird in
the *hand*, above five in
the *bush*; but he that
consults with his body
for the saving of his
soule, will never bring
it to heaven. Let me
sow in teares, so I may
reape in joy, I will be
contented with the hea-
ven I shall have.

Many



Many a man is therefore sinfull, because it is *gainefull*. By *Diana* we live, that shall be their *god*, that they can live by; but he traffickes ill for his *soule*, that loleth it, to fill his *coffers*. I had rather be *poore* than *wicked*; it is not thy poverty but thy *sins* that shut thee out from God; it is better going to heaven in *rags*, than to hell in *purple*.

M 5

It



IT is with the growth
of our *soule*, as with
the creation of our *body*, we come up by *degrees*: First, with *Nicodemus*, we must be born
again, and then we
must dwell a while at
the *sucking-bottle*, from
strength to strength,
which the *Eunuch*, from
reading the Scriptures
to *understanding* them,
from understanding to
applying, from applying
to *practising*, of *heaven*
we become *knowers*, of
knowers doers of the
Word

Word, from perfecti-
on to perfection, from
persecuting the Church
with *Paul* to preaching
to it: till we come from
Dives doore to *Abra-*
hams bosome, from ea-
ting and drinking, from
marrying and giving in
marriage, to be as the
Angels in heauen.



MAny live as if they
came but into this
world, to make merry
and away, and after
some yeares of quaffing
with *Nabal*, dye of a
drunken fit: it were well
for

for such men, as they have liv'd like *beasts*, if they could dye like the too, never to *live* again: but *alas* they cannot, here's their misery; that they onely leave their pleasures behinde them and not their sinnes. I will labour to leave my Sinnes behinde me, and have my *repentance* goe before me, & my good works follow after me, and I shall meet with pleasures that never shall have an end.

The



The cares are the
 doores of the soule;
 without these we were
 but artificiall creatures,
 men only in *shew*: hence
 we know, we *discourse*,
 we *beleeve*, we learne to
 speake to God, & heare
 God *speake* to us; with-
 out these we could not
 speake, not know, not
 understand; in a word,
 by these (under God)
 we are what we are; but
 some there are that *CAN-*
 not heare, others that
 wil not heare. It is a lesse
 judgement to want the
 power

power of hearing, than
the *will*, to be *born* deaf
than to *become* so, they
that cannot heare are
the more excusable, but
they that *will not* heare
it were farre better for
such if they had no
eares.



EVery *envious* man is
a *mad-man*, for he
will *starve* himselfe, to
see another *thrive*, he
needs no other *lent* than
his neighbours well-
fare, other mens pro-
sperity is his *gallowes*,
where he will hang
him-

himselfe a hundred
times over, and at last,
with *Achitophel*, once
for all: I will not so de-
sire of God to have
much, as not to covet
much: he that can but
thinke his owne *enough*,
will never thinke ano-
thers *too much*. I will
never grudge any mans
going before me, but
to Heaven.



Most men looke for
the *theefes* Para-
dise, to meet with
CHRIST upon His
crosse, Heaven upon his
death-

death-bed, and reserve
his repentance, as the
best bit, for the *last*: and
meane to goe out of the
world, and out of their
finnes all together. But
how shall *God* then hear
them, that before could
not be heard of them?
In this case it is good
being *formost*, why
should'st thou put off
repentance till to *mor-*
row, when for ought
thou know'st thy soule
is going to *hell* this
night without it?

God



GO D give thee of
the dew of *heaven*,
of the fatnesse of
earth, was *Isaacks*
going to mistaken *Ia*.
First of the dew of
heaven, and then of the
nesse of the *earth*,
alas what is earth
without a blessing from
heaven?) but of *Esau*
the contrary, first of
the fatnesse of the *earth*,
and then of the dew of
heaven; your *Esaus* pre-
ferre earth before hea-
ven, and therefore have
their heaven upon
earth,

earth, *God* gives them
much as they care for
Ishmael shall be made
great nation, and that
enough; but he goes
wrong course for
soule, that thinkes per
ferment is the way
happinesse. My ende
your shall be not
leave a name behind
me upon earth, but
finde it written in he
ven.



THe Sunne is plac
in the heaven, as t
heart in this little wor
of ours, keeping its se

the middle, lends life
 every part, whereas
 had beene seated a-
 it would have
 mis'd *below*, and
 below, it could not so
 have communi-
 ed above; so that I
 not whether we
 more to God, for
 the Sunne, or
 placing it; not in the
 west sphere then (like
 other *Phaeton*) instead
 lightning the world,
 had burnt it; or did it
 change place with the
 higher planets, wee
 could complaine of
 old, so wisely hath
 God provided for our
 wel-

wel-fare, with our b
ing, and hath set t
Sunne not too neare
lest we should com
plaine of it, nor too fa
lest we should want
but in the middle, whe
it is neither an ill *neigh*
bour, nor too great
stranger : when we do
but looke upon what
we *have*, we cannot di
strust *God* for what we
have not, and would
have. Oh *God*, they de
serve to *want*, that can
distrust thee in sight of
these.

What-



Whatsoever was
necessary for
preservation was cre-
ed; and whatsoever
is necessary for our
salvation was written. I
will neither desire to
know more than G O D
hath revealed, nor to
know more than he hath
provided.



Great mens actions
are authenticke : If
Herod and Caiaphas but
begin, *Christ* shall have
fifts

fists enough about H
eares; if *Abimelech* le
the way, every m
cuts his bough, a
asks no question: wi
inferiours , *Exam*
doth more than *Prece*
and likemen in a *strea*
they doe not *swimm*
but are *carried*: Doe
ny of the *Rulers* belec
in him? is thought a
gument enough why
thers should not; the
see but by *their* cand
and if the *light* be dar
neffe, how great is the
darkenesse? I will d
nothing which I wou
not have God see, a
others *learne*; else n
lig

How were better under
 le shell, *unseene*, than
 m'd where it should
 a thus I shall helpe,
 wi to light others, but
 mne them.



Of idlenesse comes
 no goodnesse, doing
 t a ing will in time
 ky e to doing *ill*, and
 the a being *idle* to
 nd occupied; the la-
 dar that is impos'd
 the n the soule is not to
 l d ill, but to *runne*.
 vou d men must not be
 e, a Davids images that
 e n e feet, and *walk* not;
 lig then

then onely have
hope to come to
journeyes end, wh
we keepe going.



SOME mens devotion
is like *hanging*
which they can take o
and tacke on as the
pleale : out-sides
Christians; their hand
and their eyes like for
tombe which they ha
mark'd, are *lifted*
and they talke as t
divell to our Saviour
nothing but *Scripture*
and with the *Phari*
give farthings in t
mar

market-place ; and yet
all's but *alchymie*, but
counterfeit: these are ill
men, but well thought
of. If I am not what I
should be, yet I will
not seeme what I am
not, or be an ill man in
good esteeme ; what
am I the better, to be
Cast-away with cre-

Educational Review



What is G O D to
mee without
CHRIST? and what
Christ to me with-
out *faith*? and what is
my *faith* to me with-
out

out *charity*? but a *dead*
faith? and if my *faith*
 be *dead*, what am I else
 but a *dead man*? As it is
 vaine-glory to boast of
 our workes, so it is
 vaine to boast of our
 faith without workes.



GOD as He loves
young holiness,
 He loves it *old*; ye are
those that have continued
with me, &c. was the
 praise of the *Apostle*
Perseverance is the pi-
 lar of our salvation:
 that faile, all goes
 the ground. What con-

endation is it to *have*
 one well? If thou hast
 forsaken thy first *love*,
 thou hast lost thy first
 eyes. He must carry his
 goodness to his *grave*,
 that will have it carry
 him to heaven.



If we look but on our
 bodies, we have matter
 enough of *wonder*, to see
 such a *Common wealth*
 order; such a *world*
 varieties in this little
 world of ours: But
 when we cast our eye
 aside, on that part
 wherein we resemble

N 2 *God,*

God, the soule; how d
we blush, and are
sham'd at our houses
clay? that so glorie
an Image should dw
so meanly, so pent up
that the Body should
a companion for
Soule, which shall
day be a companion
Angels? but thus w
God pleas'd to allay
pride. We should ha
thought too well of
selves, if we had not
some piece of us, like
ther creatures of
earth, earthy. It sh
not trouble me w
metal my body be ma
of; if my Soule be

ly, my *body* shall *one*
be so too.



WHen *God* saw
the thoughts
mans heart that they
were *evill*, and onely
and *continually* : It
said, it *repented* Him
that He had made man;
that man whom He
will see so still, will
be just cause to re-
pent him, that ever he
was made, if he doth
not *repent* him of
what he hath done.
make me be but
truly *penitent* for my

N 3 *sin,*

sinne, and I shall ne
repent me of my *bein*



| T is a great way, and
requires a long time
to come to *heaven*;
admire their *strength*
or rather *weakness*
that talke of getting
at the last *gaspe*, as if
could be had with
wet finger: I know
those that have liv
some yeares, and tak
some *paines* too, to
themselves forward
and if they come th
ther at *last*, will thin
they have done
to

oo; for my owne part,
neither *desire*, nor *hope*
to enjoy it without a
great deale of *difficulty*,
anguish, and *agony* : and
shall thinke it labour
well bestowed, that I
have it upon any terms.



Men usually mea-
sure *others* by their
owne *bushels* : they that
are ill themselves, are
commonly apt to think
of *others*; since no
man is free from *stan-*
ds, I wil not presently
believe the *worst* of any
man, but I will speake

onely the best.



O Vr greatest enemies are *within* us and therefore our greatest victory is to subdue *our selves*: there is no such *slavery* as to be slave to ones selfe; it is a strange *weakenesse*, but *ordinary*, to be at every mans becke, but our owne.



O Ld men are twice *children*; and some as if they were children

or yeares again, as well
for *discretion*, waxe
most *worldly* when they
are leaving the world;
and as their bodies
draw nearer the *earth*,
so their mindes grow
more *earthly* : as if they
were to live anew a-
gaine, or should set up
gaine *under-ground* : It
is good and commen-
table to use these
things while we have
them, yet still so, as re-
membring we must *part*
with them. I will never
be loth to part with
that which I cannot en-
joy long, for to enjoy
that which I shall *never*

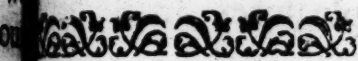
part with.



EVery man for himself is
and God for us all is
common position, but a
ungodly one : that God
is all in us, and all in all
is true : but that we
should be all for our
selves is wicked : every
man for himselfe, and
every man for another
Thou it may be hast e
nough, and to spare
another hath not e
nough to live ; why
hath God given thee
much above others, but
that thou shouldst

spare

are somewhat of thine
to relieve others? It
may be thine owne
ale; Every man knows
his beginning, not his
ending; in the meane
time thanke God, that
thou art not so, and
helpe those that are.



The barrennesse of
the *body* is sometime
a curse, but the barren-
nesse of the *soule* is ac-
cursed; that is a *punish-
ment*, this a *sinne*, and
punished with *hell*. We
came not into this
world, meereley to fill
up

up *roome*, but to bring
forth fruit, not for *show*
but for *use*: Our chief
study must be not for
ease, for *riches*, or *plea*
sure, but *fruitfulnessse*.
If we are al for *pleasure*
our fruit is *bell*; and if
we are *fruitfull*, our
pleasures shall never
end.



Blessed are they which
dye in the Lord, for
they rest from their la-
bours: in this world,
there is nothing but
dangers and *discontents*,
vanity and *vexation*:
then

When onely shall we be
 rest, when we cease
 to be: If we thought
 more of *this*, we would
 not thinke much of our
 affliction. If I am never
 beleaguer'd with
 sickness, or want, or fa-
 mine, or all at once, I
 will remember I came
 not into this world to
 take my rest, but to pre-
 pare for it.



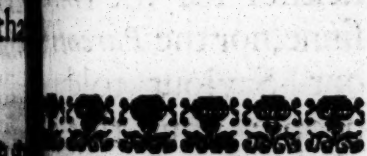
That ground is very
 hard, where the tra-
 vellers foot leaves not
 impression: and that
 heart's very stony, where
 Gods

Gods blessing not onely takes no *root*, but leaves no *signe*, as soon forgotten as receiv'd; 'tis all He asks for all He doth, a thankfull heart. With what face can we expect GOD should give us our asking, that deny Him His?



God made other creatures for mans service, man for His own use, and we for His *glory*: How much, O Lord, doe we owe to thee for ourselves and them, that

not so abounded to us,
 but love them, and hast
 not made them but for
 us? Teach us to give
 ourselves to thee, for
 them, who hast given
 them to us, for our
 sakes.



God is glorified in *all*
 His creatures, but not
 all alike; some glori-
 fy Him in their *beauty*,
 others in their *deformi-*
 ty. His glory is not lesse
 in our *wants*, than
 in our *abundance*: in
 thinking with *blindnesse*,
 than

than in *healing* the
blinde; no lesse in *Iero*
boams arme *dryed* up
than *restor'd*: therefore
doe we see some want
their *sight*, others their
feet; and yet it may be
neither for the *children*
sinne, nor the *Parents*, as
our Saviour told the
people, but that the
glory of God might be
seene. Againc, we see
not onely by *nature*, but
by *accident*, one, with
Mephibosheth, by the
negligence of a nurse,
another with *Abime-*
lech by the fall of a
stone lose a *limme*, or
their *life*: when we see

in others, and not
 our selves; how are
 not thankfull to
 God for our selves be-
 and others? *Lepers* in
 (God knowes)
 it is His mercy we
 not so in Body;
 whereby we should at
 neede the *helpe*
 and want the *company*
 of friends, and not one-
 ly be *miserable*, but
hunn'd. I will prayse
 God not onely for the
 good which I have, but
 for the *evill* which I
 might have, and have
 not.

Our



OVR SAVIOUR
knew what He did
when He taught us to
pray: *Our FATHER*
which art in Heaven,
To give us, and to for-
give us, for He *onely* can
doe both; none can for-
give *sins*, or give *grace*,
but God alone. Yet
doth hee not alwaies
give with His *own hand*,
but reacheth grace and
salvation in His *Word*
and *Sacraments*, by the
hands of His Ministers;
and because no man
can heare His voice and

live

ve, He speaks in *them*;
is the wonder of His
goodnesse, that He re-
pects not onely our
sins, but our *infirmi-*
ties, and would so ap-
pear to us, as He might
teach us, but not *fright*
us: Thus we see Him
speaking to *Moses* him-
selfe, to *Israel* by *Moses*:
He proportions the
meanes answerable to
our *strength*, we are not
like our *Maker*, if we
thinke scorne to *stoope*
to the weaknesse of our
brethren. I will be all
things to all, that by a-
ny meanes I may win
some.



A Good *tree* is known
by its *fruit*; yet all
trees doe not beare the
same fruit; our fruit
may be all good,
though it be not all the
same: all are not work-
ers of *miracles*; 'tis not
lookt we should re-
move *Mountaines*, or
walke upon the *Sea*,
command the *windes*,
or appease the *waters*:
there are other fruits
of the Spirit, that we
must beare: Now the
fruits of the Spirit are
these, *love, peace, joy,*
long

ing-suffering, &c. God
make us fruitfull in
these, and we shall have
no neede of those.



[The end of our Savi-
ours miracles, for
the most part was, *see*
you tell no man; It is one
lesson in religion, not
to be *scene*: and yet not
precisely not to be seen,
but not therefore to doe
well, *to be scene*: our
commendations must
be to *doe*, and not *say*;
or if we say any thing,
say, we are unprofitable
servants.

As



AS the outward service of the body, without the inward sincerity of the heart is *unprofitable*: so the contrary is *uncivill*; Gods service requires *reuerence*, as well as *holinesse*. Many goe to God as they doe to their companions, not *kneeling*, but *sitting*, or *looling along*; as if they were the *Iudge*, not the *petitioner*, or were to grant suits, not to beg some; and that *unreuerentnesse* which they would

ould not, nay, which
they *durst* not use to
is or that Mr. *Gentle-*
men, they use to *God* :
is is neither becom-
ing *Christians* , nor
reasonable, or at least
will men.



It is the fault of *envy*,
that is sees nothing
but *injuries*; but of cha-
rity that it sees none, or
takes no notice of thē;
but when one cheek is
strucke, it turnes the o-
ther: and when it can
turn no way, lies down
under the stroke: he
that

that will be righting
himselfe of ever
wrong, doth but place
more fists about his
ears, and set God a-
gainst him too: who,
he would but be quiet,
would revenge it to his
hands; unlesse we
doubt of His power, we
will trust God with our
wrongs; and stay His
leisure, that is the best
test time for our deli-
verance, which He
thinkes so: in this case
we are like men in a
pit, the more we stirre
the more we are mired

See M O S E S in the

Mount, and with the
people with a different
face, open to G O D,
hail'd to *them*, God
would not alwaies have
shew our brightnesse
to the world: in some
places He loves our ta-
lent in a *napkin*, lapt up
and hid. Let it suffice,
He *knowes* thee, that will
commend thee: others, if
they commend thee
it is because they
know thee not: or if
they doe commend
thee, there's all,
O and

and it may be to the
cost. Why should
thou lose Heaven for
good words? or what
art thou the better, than
others commend thee
if God doe not? who
therefore doth not, be-
cause they doe, I will
never care to have my
praise *ascend up to Hea-*
ven, but to come down
from Heaven.



Blessed are the merciful,
for they shall receive mercy: Gods pro-
mises, though they be un-
gracious, yet they

fin'd: and he onely
 all receive mercy that
 gives mercy: all the
 things thou receiv'st,
 cannot equall one sinne
 thou committest, and
 art forgiven: now when
 God hath forgiven
 thee thy *hundred Ta-*
nts, which thou ow-
 est, and could'st not
 pay: doe not with the
 will *servant* take thy
 brother by the throat
 for two, be not so cruell
 to others, that hast God
 so mercifull to thee:
 freely thou art forgi-
 ven, freely forgive,
 with what measure yee
 receive unto others, with the

same shall it be measured
to you againe, and if you
give, you shall receive
good measure, not only
ly shaken together and
pressed downe, but running
over.



God as He doth not
let goodnesse go
requited, so doth He
requite it with a little
or inch out His
blessings. Hee never
done enough for those
that love Him: one good
turne drawes on another,
and He is ever
thinking, What can

doe more for my
 vineyard that I have
 done? There is no
 times of ours which
 to the ground *un-*
interrupted, *unrewarded*
 who would not serve
 at master, whole ser-
 vice is perfect free-
 me, and the wages e-
 small life? I cannot
 more mine owne
 end, than by being
 Gods servant, and the
 Worlds enemy.



O *Vr bodies* waxe
 weary, as they wax
 der; our *sinnes* as they
 O 3 waxe

waxe older, they wax
stronger; I will labour
to be old in *goodnesse*
and I cannot complain
of *weakenesse*; let me
but be too strong for
my finnes, and I have
strength enough.



SOME men doe not
revenge injuries, be-
cause they *cannot*, they
want *power*, others be-
cause they want *oppor-*
tunity, and doe but wax
with *Esau*: *the dayes of*
the mourning for my sin-
nes *ther are at hand, and then*
I will slay my brother.

no god-a-mercy to
asse over injuries
then we can doe no o-
er, he is not innocent
is so *perforce* : then
our goodnesse com-
endable, when wee
hurt, and will not.



It is the *fault* of the
world, yet it is the
blame of it, to put off
god to the last; the fall
the leafe, will serve
turne :. and thinke
sigh at their *death*,
ough for all their
es before; but true
pentance as it is not

for a *sport*, so it is not
done in an *instant*. He
that goes about the
rowly to make rid-
dance of his finnes, shall
finde it a long busi-
nesse; finnes are not like
servants, to be gone at
a *quarters* warning.



IN many things we
send all, is the voyce
of an *Apostle*; the best
have their faults, he is
happy that hath *least*
and *fewest*. I can never
be so holy as to have
no finnes: my care shall
be to repēt me of those

have; if my repen-
tance be daily, my score
shall never be long.



Youth, & holinesse,
doe not meet often,
I see a young man
led to sinne and ready
to death, is *admirable*,
rare: it is a good
thing to be good be-
fore sinnes, as they
grow old, they grow
stiff, and if they once
lose their head, they know
no master, it is a harder
matter to *restore* to god-
liness, than to *make*
godly; for there must
O 5 be

be a *dedocebote*, &c. a
unteaching of that evil
which they before lear-
ned, before there can
be an infertion of that
good which they must
after practise. Custom
will alter *nature*, and a
use of sinning make
them in love with sin
it is rarely seene that
young *diuell* proves an
old *Saint*. I will so be-
gin, as I would hold
out, with God; other-
wise, it is ill that I have
begun, but worse that
I hold not out.



GOD *desires* not the death of a sinner, but that is not all, He doth not only not *delight* in our ruine, but He desires our *recovery*. If we *repent*, He *saves* us, if we *returne*, He *receives* us: for the first, mercy to *forgive*; for the second, in *Abrahams* bosome to *receive*; if we *wander*, He *recalls* us, if we *obstinate*, he *intreats* us: if we come but *slowly*, He will *stay* for us: *all* His workes He is *wonderfull*; but in His workes

workes of *mercy*, He exceeds. I will never despair of that goodness that hath no bounds: my finnes are infinite but not *unpardonable*. He was once a *persecuter*, who was after an *Apostle*: and not behind the best of the *Apostles*, that was once before the worst of the *Jewes* for cruelty: God is able to make of a cast away, a *convert*; of a theefe, a *Disciple*: of *stones*, children: of dead men, living *Saints*, if the disease be desperate, the cure is the glory of the *Physitian*; the

recovery is more remarkable of a *dead* man
to life, than of a *sicke*
man: if the danger were
not great, there were
lesse praise of our re-
demption: but when
our finnes are gone o-
ver our heads; when
the beame of the tim-
ber, and the stone in the
wall cry us guilty;
when thou art posselt,
and not as *Mary Mag*
dalén with a few divels,
but with *Legions*: not
one sinne, or small sins,
or a few finnes, seven
divels, as it is said of
her, but past number;
like the starres or the
sands;

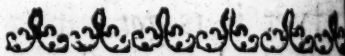
lands; and of the worst
fort of divels too, that
cannot easily be cast
out, but with *fasting*
and *prayer*, and have not
onely *committed* them
but *lived* in them, and
art now *dead* in them
when we have thus lost
our selves, and *Him*, to
be found of *Him* and
brought to our selves
pusses us for thanks
His *armes* are ever o-
pen, onely our *heartes*
are shut: wee receive
not, because we *ask*
not, we are not recei-
ved, because we returne
not, or returne to our
vomit; It is but just
when

When we turne to our
sinnes, that God turne
His judgements : ei-
ther we must be cut off
from our sinnes, or *from*
them.



Salvation is the *gift*
of God, it is *given*,
and yet it is *got* with a
great deale of strug-
gling; thou must *fast*,
and *watch*, and *fight* (as
Saint *Paul* saies) and as
Saint *Paul* did too, not
only with *beasts*, after
the manner of men
though wicked men
are *beasts* in a manner)
but

but with *principalities*
and *powers*, not the *A*
gyptians, but the *An*
kims, Gyant finnes
growne temptation
My glory shall be no
to have no finnes, but
to have the *mastery*, not
that I am not set upon
but not *beaten*.



THat wee shall all
dye, we all know;
when we shall dye, God
knowes; but how any
man should be dead
while he is *alive*, is
strange will some
thinke, and would be

to know; yet so it
 is a *death*, and
 every obstinate sinner
 dead for the time.
 with *Iairus*
 are not dead
 sleepe; others with
Iairus, are not onely
 dead, but *stinke*; and it is
 in sinne as with sick-
 ness, it weakens by de-
 grees; first it distem-
 pers the palate of the
 tongue, or spoiles the sto-
 mach, so that either it
 refuseth meat, or di-
 gests it, or puts it up a-
 gain; and next it takes
 away the sense that
 they feeble not their
 sinnes, and then are re-
 me-

medileffe; and as our
Saviour told the *Jews*
they will dye in their
finnes; and this is
death men care not
be acquainted with
they be past *cure*: and
then onely thinke
Heaven, when they are
going to *hell*, and after
forty or fifty yeares
living, know not what
belongs to dying, more
than, with *Ezekiah*,
turne their face to the
wall, and weepe when
it comes: The way to
dye willingly, is to
conne death before
hand; hee that hath
spent his life in provi-
ding

g for his death, is
troubled at his
how to be provi-
of a better *life*. My
shall be not how I
not dye, but how
may live ever.



Prosperity is a great
enemy to goodnes,
w hardly doe those
which have *riches*, en-
into the Kingdome
Heaven? I heare Is-
praying in *Ægypt*,
arrelling in the *wil-*
nesse: When they
ere at their bricke-
ills, they would be at
their

their *devotion*, and
sooner are they at ease
but they are wrangling
for their *flesh-pots*;
thinke many a man
not beene so bad, if
had but beene *poore*.
is the saying of a wise
Father, that *Salomon*
wealth did him more
hurt, than his *wisedom*
did him good. *Trouble*
and *want* doe that many
times, which *fair*
meanes cannot; *wealth*
like knowledge puffeth
up, when *poverty* (as
their infirmities did many
in the Gospel) maketh
men flocke to Christ.
will never pray more
heartily

heartily to God for his
blessings, than for grace
to use them, nor to les-
sen my *miserics*, but to
add to my *strength*.
Though my afflictions
be many or often, so my
strength be equall, I
shall get by them; the
stronger my *tryall*, the
greater will be both
my *victory* and my re-
ward.



THE way to live e-
ver, is to live *well*,
there is no way to ever-
lasting life, but a good
life, it is not living at
ease,

ease, or at randome, at racke and manger, pompe and plenty, and jollity, and will Saul thinke to drive away the divell with musicke. God cares not how rich or how powerfull thou art, but how good. We should so live as we may have joy in our life, and be made partaker of those joyes and that life which are for ever.



T Here are many dead men and many deaths; there is

death *in* sinne, and a
 death *for* sinne, and a
 death *to* sinne; the two
 first we may thanke our
 selves for, if we had
 not knowne sinne, wee
 had not knowne death,
 the last we must
 thanke *God* for, it is
 from Him that we dye
 in sinne, that have de-
 serv'd to dye *for* it, who
 himselfe dyed for us,
 and hath taken our sins
 upon Him, and at once
 delivered us from the
 sting of death, and the
 strength of sinne. And
 thanks bee to *God* who
 hath given us this victo-
 ry, through our Lord
 Je-

I E S U S C H R I S T



VVe are in this world, as *Moses* in the wilderness, and *Christ* is to us as *Moses* was to them; He leave us, we know not which way to turn; *nature* cannot carry us to *God*. Here all our sufficiency is from Him; and we say we in our prayer; for *He* is the power and the glory; and it is by His power, that we come to that glory, our strength is but borrowed; or

standing but leaning
 on His arme; our go-
 ing, but leading in his
 hand. It is with us as
 it is with Saint Paul
 on the way, we must
 be led, we must be car-
 ried to G O D; we must
 say, *turne us, O Lord,*
from thee, and we shall be
renewed. Of our selves
 we are unable to goe,
 thou draw us, and wee
 shall runne after thee;
 wee shall wee come to
 thee, *with thee*, that are
 other images, that have
 thee, and walke not,
 without thee.

P

It



IT is betweene some
*sinner*s and God, as be-
tweene some men and
their *creditors*; all their
care is how to be tri-
sted, not how to pay.
My *first* care shall be
as little as I can to come
in Gods debt, and my
next care how to come
out of it.



Our goodnesse must
be that part of the
that hangs *behind*
scene of *others*, not
our selves: our *sinnes*
be that part that
is *before* us, scene
of others, and our
sins. To *conceale* sin,
never the way to
forgiven it; or what
thou the safer, that
thou canst *conceale* it
from *men*, and not from
God: I had rather be
condemned for my sinne,
than be *damned* for it.

AS in *Morality*, so
Divinity, not to
forward is to goe back
wards; and not to thrive
in goodnesse, is not
be good. When I com-
pare what I *am*, with
what I *have* beene, I am
not a little proud; but
when I compare what
I *should* be, with what
I *am*, with *Peter* I begin
to *sinke*; only here's my
comfort, I shall be re-
ceiv'd, not according
to what I am, but what
I am in *Christ*.

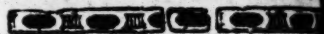


Very good heart is
accuser, judge, and
executioner of its owne
sins: Why should I be
afraid of standing at
the tribunall of my
conscience, and not
before God? at one I must;
if I judge my selfe,
I shall not be judged: I
cannot prevent Gods judg-
ments with my owne,
nor the feare of what I
should suffer, with the
joy for what I have
done; to him onely is
the last judgement ter-

rible, that shunnes
first.

V Vicked men
they make
shew of mirth, so they
have *least*; their
and their *face* doe
agree; they carry
in their owne bosom
that spoiles their
ing : they are alway
pursued by themselves
and encountred
their owne thought
Their sleep is *dreaming*
and they *dream*
those judgements
their sleepe, which they
have *deserv'd* waking

every noyse is of *thun-*
der, and every thunder
of the *last* day; every
shadow is a spirit, and
their finnes are so ma-
ny devils about them;
they have a double hel,
they dye a thousand
deaths here, and here-
after dye eternally.
there is no joy like the
joy in the *Holy Ghost* :
say, there is no joy but
that, and that is as farre
above all *earthly* joy, as
our *heavenly* joy shall
be above this. *Hallelu-*
ia above *Hosanna*. Let
us but have this *within*,
and I care not how the
square goe *without*.



DEath to the wicked
ever comes *sure*
come, because they
it in its *worst* shape
ghastly. Faine they
would not goe, and go
they must, it is impos-
sible they should *live* still
but it is *intolerable* to be
still dying, which is the
life they are to live,
living death. I will pray
God to season this life
to me, as I may not be
in love with it, so to re-
member me of my
death, as I may not be
afraid of it; and in my
life so to prepare me

my death, that at
death I may not
ely be prepared, but
ured of a better life.



WHEN I remem-
ber the finnes
have already *commit-*
ed, and some it may be
not throughly *repented*
of; and those which I
doe hourly *commit*,
and some it may be not
taken *notice* of: so many
of *infirmity* stealing up-
on me, and other *stron-*
ger finnes breaking in
upon me: I doe not *will*
that good which I
P 5 should,

should, or want power
to that will, or perseve-
rance to that power: I
am at a stand with the
Apostle, and thinke, mi-
serable man than I am,
who shall deliver me from
this body of death? Even
He that delivered His
body to death for me:
Oh God, thou that
workest in me, both to
will and to doe, worke
my will to thine; *da Do-
mine quod jubes*, &c.
Give but power to o-
bey, and what thou wilt
command.

Death



Death is as hatefull
to man, as old *age*
to *beauty*; and we are e-
ver complaining of the
shortnesse of our time,
unlesse *calamity* make it
seeme long; which yet
if they be never so little
over, they are weary
of that which before
they wished for, *death*:
as I will not be in love
with *tribulations*, so I
will not love my life
the worse for them, nor
the better for wanting
them: if *prosperity* make
me fond of *living*, or
afraid

afraid of *dying*, it had
 beene better for me,
 it had not been so well,
 I shall pay deare for
 my ease.



It is better to goe into the
 house of mourning, than
 into the house of laughter;
 nay, the way to the
 house of laughter, is
 through the house of
 mourning; so our Savi-
 our, Blessed are they that
 mourne, for they shall be
 comforted: Mirth, like
 Salomons strumpets,
 leads to the chambers

of death; and the vo-
luptuous man goes out
of this World, as hee
came into it, *crying*; and
into *another* world,
where there is nothing
but *weeping*. It is a great
weaknesse to *deferre* to
doe that, which *must*
be done, if I must once
repent, I will doe it *now*.
It is better to cry for
remorse, than for an-
guish.

There



THere were no such
tyrant upon earth, as
the *envious* man, if he
had but his *will*, no man
should live a quiet life
or dye a naturall death
but himselfe; hee see
his neighbours house
burning, and *warm*
him by the fire, and is
refreshed: there is no
estate that he hath no
a quarrell to, no *person*
his *equals* he hates, be-
cause they are his e-
quals; his *inferiours*, be-
cause they are not his
equals; and his *superi-*

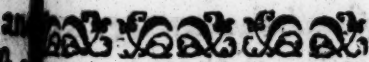
...s, because he is not
...ir equall: he is an e-
...my to *all mens* peace,
...ut most of all to his
...ne, and I thinke if he
...ere put to it, himselfe
...owes not what hee
...ould be, or have o-
...ers be. It is the grea-
...tvanity in the world
...o runne madde for o-
...ers pleasures: what if
...have not the same
...ing, or in the same
...asure? I have enough
...o serve my turne, if
...they have *more*, yet
...they must *account* for it,
...and I will never envy
...my man, that he hath
...more to answer for to
...God,

God, than I have; I shall not account for the talents which I never had.



Gods blessing, and our thanks must ever goe hand in hand: one good turn requires another. We must not thinke to serve ourselves of God, and not serve Him; His blessings are not onely encouragements, or rewards, but bonds. Of these, the more wee have, the more we owe, and our care must be,

sh^o only to *receive*, but
 ne to repay. Why should
 ever strive to come out
 every mans debt, but
 gods ?



The charity of *for-*
giving, is more dif-
 cult than that of *gi-*
ving, and more worth,
 how much our
 selves are more deare
 us than our *goods*, in
 the one we are *doers*,
 but in the other *suffe-*
rs, and many a man
 would *doe* for another,
 that would not *suffer*
 for

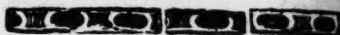
for him : I am but hal
a Christian if I ha
onely learn'd to pitt
and not to *forgive*: we
cannot at once, remem
ber our *profession*, and
our wrongs, if they be
small, the matter is the
lesse; if they be *great*,
our glory is the more
nor onely our *glory*, but
our *reward*; it is our
owne faults, if we be
not gainers by our *iniu
ries*.

Gluttony

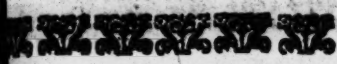

~~~~~

**G**luttony is not one.  
ly a sinne, but a dis-  
ease: not onely to be  
bidden, but to be a-  
void of, other sinnes  
in future, this in  
present, and robbes not  
only of eternall life, but  
of this, and destroys the  
body together with the  
soule. Our bodies were  
not given for cellarage,  
to lay in bread and  
beere in. I will remem-  
ber, that I was not ther-  
fore borne, or doe live,  
meerely to *eate* and  
*drinke*, but therefore  
eate

cate and drinke, that  
may continue life.



**I** Have seldom know of  
any wickednesse so  
hainous, that had no  
*clients* as wel as *patrons*.  
*Corah* had companions  
with him in his sinne  
before in his punish-  
*ment*. But *innocency*  
doth not goe by voyces  
I will never looke at  
my *partners*, but my  
*cause*. I desire no other  
Advocate, but God  
and the truth.


 It was the accusation  
 of the *old* world, that  
 they were eating and  
 drinking, till they entred,  
 and is still of this,  
 and will bee so to  
 the end, though this  
 were not the end of our  
 being, but for the con-  
 tinuance of it: I will use  
 my meat, as others doe  
 their *Physicke*, onely for  
 health, to satisfie not  
 my desire, but my sto-  
 macke. I can a great  
 deale cheaper, and sa-  
 fer, feede my *belly* than  
 my eye.

We

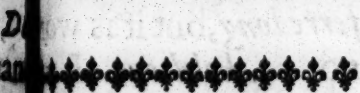


VVe see men so  
not their be-  
wares upon the stage  
but *within*, lapp'd up; it  
is neither commendable  
nor wise to shew our ex-  
cellencies (as Musicians  
doe) in all companies;  
what are we the better  
that we thinke well of  
our selves, while others  
thinke not so? Or  
what are we the worse,  
that others thinke  
meanely of us, while  
we thinke so too? Since  
thou art never the bet-  
ter for thy *selfe-concei-  
tednesse*

nesse, nor the worse  
thy *humility*, why  
ouldst thou make thy  
se envied for those  
ces which thou  
st, by *shewing them*,  
derided for making  
ew of those thou hast  
and would'st seeme  
have? and art at  
ce noted of men for  
asier, and of God for  
disssembler? I will be  
content to be lowly in  
mine owne esteem, and  
thers, that I may be  
igh in Gods.

**A** Handsom garment  
is no argument of  
a strait body: those  
not alwaies the *best*  
that make the  
*shew* of holinesse. *De*  
*uourenesse* may  
with falshood: *Pretence*  
are evermore suspic  
ous; they that are eve  
*perfum'd*, 'tis to be  
thought have naturall  
ill breaths, we must no  
ever beleeve our sen  
ses: goodnesse is plain  
and would be knowne  
by her *workes*, but not  
tell of them, whilest

crispe is painted to  
its wrinkles, and  
ould be taken for bet-  
than it is, and with  
figge-tree, it shall be  
for flourishing; if  
are true Christians,  
are both sides alike.



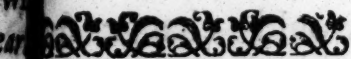
Goodnesse doth not  
goe by yeeres, ma-  
times you shall have  
at from a *Samuel* in  
long coates, which  
you shall not have from  
*Saul*, at forty yeeres  
old; and yet it is not  
wardnesse commends  
less, but *perseverance* :

Q Some

Some men, like some  
*fruits* promise faire  
the *blossome*, but with  
ere they be *pluck'd*;  
thers like some *graine*  
lye long in the ground  
but grow up the *taller*  
it is dangerous to de  
*ferre long*, but it is wor  
not to *hold out*. I wi  
love and endeavour ear  
holinesse; yet it is be  
ter to *begin late*, than  
have *done betimes*, ther  
is a penny for him tha  
comes at the *eleventh*  
houre: If thy *youth* ha  
beene *faulty*, it is com  
fort that thy *age* is  
*therwise*. It is no dispa  
ragement to have been




asked, but to *continue*  
 who hath not bin o-  
 scene sometime? He  
 is once a *Persecuter*  
 it was after an *Apo-*  
 I will glory, not  
 I have *never* done  
 misse, but that I am  
 asham'd of it.

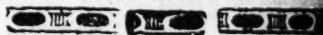


S promotion, so po-  
 verty, is neither  
 from the *East*, nor from  
 the *West*; but from *God*.  
 he hath said to every  
 man, *rule* thou here, or  
*make* thou there, be  
*this*, or *thus*. Why doe  
 men *grudge* at their  
 Q 2 wants,

wants, when it is no  
chance but providence.  
It is lesse praile to be  
honourable, than to be  
content not to be so.  
our happinesse is, not  
to want affliction, but  
to beare it. The lesse  
have, the more I have  
to come: no Lazarus,  
would change state  
with that Dives, who  
if he might but live  
gaine, would be Laza-  
rus to chooſe.

 Job in his description  
of man, sayes, *His daies*  
*are as the dayes of an*  
*breathling*, now we doe  
not hire men to be idle,  
but to doe our busines-  
ses, our life is a long  
day, and this day hath  
many *houres*, and these  
*houres* have all *worke*;  
every man is a *day-la-*  
*bourer*, and must doe his  
duty, to have his *wages*.  
I doe not see the penny  
given to those that  
stand in the market  
place, but that *labour*  
in the vineyard: 'tis not

for us to be *lookers* of  
God and the holy A  
gels are *spectators*; w  
must be *actors*, *doers*.  
will be content to d  
nothing but *labour*  
while I am *here*, th  
*hereafter* I may doe n  
thing but *rest*.



**T**He food of th  
*soule*, as it is far  
more excellent tha  
that of the *body*, so it  
farre more *dangerous*  
for, where it *saves* no  
it *kils*: How man  
(with *Esau*) have eate  
themselves out of th

Sing in this, and gone  
 from Gods table, as Bal-  
 ear did from his con-  
 sum'd men? Not the  
 presence, but the prepa-  
 rations makes the ac-  
 ceptance: to come, and  
 not worthily, is to be  
 more bold than welcome,  
 is all one to thee  
 whether God have thy  
 name, or thy company;  
 if thou have not thy  
 purment, thou art con-  
 demn'd in both; let o-  
 thers care onely to  
 come, my care shall be  
 to be welcome.

Q 4

God



**G**Od is a God  
pure eyes, and can  
not behold *sinne*, and  
yet He continually be-  
holds us that are alto-  
gether *sinfull*. Lord how  
are wee bound to thy  
goodnesse, that onely  
thy eye is upon us, and  
not thy *hand*? That  
thou doest but take no-  
tice of our sinnes, and  
not take *vengeance* of  
them? If wee had any  
good nature in us, if so  
nothing else, yet wee  
would be *better*, because  
thou art so good, and  
dislike

illike sinne, not for our  
owne sakes, but thine.



**G**OD, saies the Hea-  
then, hath *woollen*  
feet, but *iron* hands; yet  
He hath sometimes *iron*  
feet, and *woollen* hands;  
where Hee would cor-  
rect, and not in *wrath*,  
He makes a great *noyse*,  
but doth little, onely to  
fright, not hurt them:  
Where He will judge,  
and not correct, Hee  
treads *softly*, but strikes  
home, and is upon them  
ere they are awares:  
there is love in His cor-

rections, but there  
wrath in His judg  
ments. I will pray, Co  
rect mee, oh Lord, b  
not in thy furie, lest I be  
consumed. and brought  
to nothing.



**T** Here is no living  
without *repenting*  
for all finnes are against  
*God*, and all forgive  
nesse is from *God*, and  
there is no forgiveness  
without repentance; so  
then without this thou  
canst neither live com  
fortably, nor dye peace  
ably. I will not present



re  
dg  
C  
b  
ug  
I give God and my  
elfe over, because I  
have *sinn'd*; but I will  
therefore neither give  
God over till He have  
forgiven my sinne, nor  
my selfe till I have *for-*  
*gotten* it, or remember  
it with *detestation*.



I Have feldome seene  
a rich man want  
friends, or a poore man  
enemies; though Hee  
have scarce to live, yet  
he is grudg'd his life,  
that he takes up roome  
in the earth: these men  
make much of this, for  
it

it is all they have to long  
trust to. I will grudge well:  
no man this *world*; that  
shall suffice me there. stian  
another to come, and C  
that mine shall *beginne*  
when *this* is ended. S  
I will be content to want  
this for a while, that S  
may enjoy the other  
for ever.



**H**olineffe is not *born*  
with us, nor doth  
*grow* up with us : some-  
time, you shall see the  
*hoare-head*, come short  
almost of the *long coats*.  
I wil never regard how

long I live, but how  
well; and rejoyce, not  
that I dye an old Chri-  
stian, but an old man in  
CHRIST.



SOME men draw *nigh*  
unto God, but with  
their *lips*, as *Judas* did; o-  
thers draw *nigh* unto  
Him with their whole  
*body*, and will for out-  
ward cōplement come  
short of none: into their  
*sack-cloth* with *Ahab*,  
and downe upon their  
knees with face with  
*Saul*, they will dye the  
death of the *Righteous*  
as

as well as any, if *wishes*  
will doe it; but their  
*heart* is not found. Not  
to draw nigh unto God  
at all, is open *rebellion*;  
to draw nigh unto  
God, and not all, by  
*halves*, is secret *dissem-*  
*bling*; then onely doe  
we come as we should,  
when we come (like S.  
*Paul's* Sacrifice,) our  
*selves, our soules and our*  
*bodies* : and thus if I  
draw nigh unto God,  
He will draw nigh unto  
me.



IF God onely saw as  
we, there were no dif-  
ference betweene holi-  
nesse in jest, and in good  
earnest. *Ahab* is in ashes  
as well as *Ninivie*; nay,  
what doth *Ninivie*  
more than *Ahab*, to the  
eye? What doe the *A-*  
*postles* more than the  
*Pharisees*, or *Iohns* dis-  
ciples than theirs? they  
fast, pray, give: by the  
out-side wee cannot tell  
who serves God with  
his body, or with his  
heart; wee see they are  
sepulchers, wee see their  
faire-

*fairenesse*, but not the  
*rottennesse*, onely God  
which sees their hearts  
shall one day *unmask*  
it, and as they have be-  
fore beene applauded  
for what they *seemed*  
so they shall then be  
punish'd for what they  
*are*. If I have onely the  
*rin'd*, the *out-side* of  
Christianity, and not  
the *bulke*, I am sure to  
be cast out: what I can  
I will so carry my self  
as I may neither be  
condemn'd for being  
worle than I should be,  
or seeming better than  
I am.



Here is, no musicke  
like that of the  
word, yet it is not lik'd:  
*we have piped unto you,*  
*and you have not danced,*  
was the complaint of  
Christs time: men have  
eares to heare, but not  
that: any musicke but  
that of the *Cymbals*, any  
Harpe but  *Davids*, any  
Bells but those of *A-*  
*aron*: they can heare o-  
thers revil'd, or God  
prophan'd, or them-  
selves sooth'd: they  
have eares to their  
commendations, but

not to their faults: the  
fluggard hath his eares  
in his pocket, the drum  
kard hath his eares in  
his pot; the proud man  
hath no eares, but to  
his commendation, the  
covetous man hath no  
eares but to his profit,  
the luxurious man hath  
no eares but to his  
pleasure: there is no  
musicke but in Trum-  
pets, nor in them but at  
banquets. But he that  
will not heare now,  
shall one day cry and  
not be heard, and bee  
forc'd to heare that  
heavy doome, *Depart*  
*from mee, ye workers of*

*ini-*



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iquity, into that lake,  
where there is nothing but  
rying.



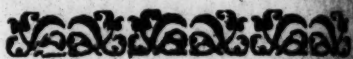
It is strange, no men  
would be sicke, and  
yet some men will not  
be well, for they take  
courses to overthrow  
their health, as if God  
had nothing to doe but  
to waite on them: they  
are never well when  
they are *well*, but when  
they are doing of *ill*;  
where the affliction is  
Gods, wee may chal-  
lenge Him of helpe:  
where the disease is  
de-

debauchnesse, He may  
challenge us of sinne  
when our sicknesse  
His correction, it is  
comfortable, but when  
wee need to be corre-  
cted for our sicknesse, it  
is fearefull: what God  
layes upon us is to be  
borne: what men  
bring upon themselves  
is not to be answered  
and if in mercy thou art  
delivered, *Goe and sinne  
no more, lest a worse  
thing come unto thee.*



ALL weeds grow a-  
pace, wicked men like  
*Egyptian Grasshoppers*,  
lie in heaps, when the  
good, like *Noah* in his  
ark, are two or three  
in a corner: our blessed  
Saviour (as Hee could  
never say otherwise )  
said true, The way had  
need bee wide that  
leadeth to destruction,  
for many there be that  
finde it.

They



**T**Hey must looke to  
*suffer*, that looke to  
*reigne*; this world is  
Gods houle of corre-  
ction for His *Children*:  
we must not thinke not  
to have crosses, we must  
study to make the best  
of them. I will thinke  
of afflictions before  
they come, that when  
they come, I may bid  
them welcome; while  
they tarry, I will make  
use of them, and when  
they goe, I will take  
leave of them, onely  
as of an *Ague*, for a wel  
day

day or two, but to come  
again.



**I**N *Heaven* all vessels  
shall be full, but none  
shall runne over; here  
on *earth* I see some run  
over, and yet complain  
of emptinesse; they have  
not enough, if they have  
not all: Thus I have  
seene some beasts, not  
knowing when they  
were well, burst with  
feeding: they had more  
than enough, if they  
could be content ano-  
ther should have more  
than they; if they could  
but

but be lesse envious  
they would be lesse covetous: all Vessels beare  
not the same failes  
thole doe but speed a  
*tall* Ship, wherewith a  
Baik is overborne: we  
know not our owne  
strength, submit our  
selves to Him that  
doth: He that gives us  
all we have, knowes  
we have all wee should  
have, & that if we had  
more, we would sinke:  
that man that thinks he  
is never full, is never  
*thankfull*. Whether I  
*abound*, or am *poore*, I  
will endeavour but these  
two, to be *thankfull*, and  
to be *content*. Crol.



Crosses are *harsh*, but  
they are the best  
*physicke*; I know not  
whether *prosperity* have  
most, or *adversity* reco-  
ver'd more; none praies  
so heartily for His *daily*  
*bread*, as He that wants  
it: misery like *Jonah's*  
fish sends them to their  
prayers that never  
thought of God under  
their *goard*; it is pittie  
faire weather should  
doe any harme; yet it is  
often scene, we even a-  
dore those *Physitians* in  
our sicknesse, which be-  
R ing

ing recovered, we onely  
ly salute with a com-  
plement ; abundance  
makes many forget  
those friends , which  
want would make  
crouch to : how well  
come should that state  
be which makes us fa-  
miliar with God ?  
will not, I may not will  
for afflictions , nor  
meet them. I am good  
Christian enough, if I  
can be content to be  
poor, and not desirous  
Our practice must be  
not to make much of  
crosses, but to make  
of them; yet I had  
ther endure a world  
cross



nesses to come to God,  
 in to be crossed in  
 thing in this world,  
 and once *want him*: let  
 my finnes rather be pu-  
 shed, than sooth'd: oh  
 Lord, let my *hell* be



Christ hath many  
 followers, but few  
 disciples; God hath  
 many creatures, but  
 few sonnes. Gods flock  
 is a little one, one of a  
 family, two of a tribe,  
 like the Prophet *Esa-*  
*ias* tall Tree, here and  
 there a berry in the top

of a bough: there are  
many of *Israel*, but few  
*Israelites*, many that  
have *Abraham* to their  
father, but a few his  
children. Many that  
came out of his loyn  
but few that shall find  
his bosome. Goodness  
goes not by multitude  
the many followers  
may shew thy great-  
nesse, not thy holinesse  
the most are commonly  
the worst. How  
fondly then, how fallaciously  
doe any boast of the  
truth of their religion  
by their multitude?

Ever



Very thing, we say,  
is the worſe for  
earring; it is true of  
the world, the older  
the more *corrupt*: we are  
renew'd of the laſt  
eyes, that they ſhall  
be notoriously wicked:  
the world did almoſt  
begin with ſinne, but it  
all end (in a manner)  
with nothing but ſinne,  
and that in fire: Here's  
our comfort, the juſt  
have no part of the  
world.

R 3 If



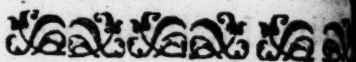
IF we had not known by th  
sinne, wee had not conf  
knowne sicknesse, and then  
now we know not how pref  
to be well of our sinne  
but by Him againe  
whom we have sinned  
our health is frō God  
our sicknesse is from  
our selves: Heale thy con  
selfe, is onely for th  
Physician to whom  
was upbraided, it is no  
Saul and his witch, or  
Asa and his Physician  
can prevent death or  
disease, without God  
all is originally from  
him

him, yet *derivatively* by  
means. I will use the  
one, but I will *trust* one-  
by the other; if we are  
confident either *without*  
them, or *in* them, wee  
presume.



**W**Hilest wee are  
here, we are in  
continual want of som-  
ewhat, either our *mindes*  
are sicke, or else our bo-  
dies, diseases or discon-  
tents. How should wee  
long for that place,  
where wee shall enjoy  
nothing but *rest*, and  
want nothing but a con-

summation of our rest



**T**His world is a lye  
and he will finde  
so, that serves it : *riches*  
like their master, are  
full of deceit, promise  
that they have not.  
How many have we  
seene that have thought  
no joy but in abun-  
dance, have, after, en-  
ded their joy where  
they begin to abound,  
and at last envied the  
quiet rest and merry  
meales of their labou-  
rers : To *impatient, in-*  
*constant* mindes, the pre-

ent state is ever cum-  
bersome, & they would  
change though for a  
worse; If we can but  
make the best of our  
owne, and thinke our  
selves well, even when  
others thinke not so,  
we are happy men.  
Why should I thinke  
that grievous which  
God thinkes fit? If  
there were no *provi-*  
*dence*, I would struggle:  
but now it is hard to  
*kick against the prickes.*  
Lord, be it unto thy  
servant according to  
thy will.

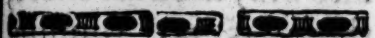
R 5

Plea.

PLEasures are *pleasing*,  
but they are *vani-*  
*shing*: the *Pharisees*  
were not so truly  
painted sepulchers, as  
these, *faire* but *rotten*,  
*fading* nor *onely dying*,  
but *killing*: Like *gilded*  
*pills* (save that they are  
not *Physicke*) but *small*,  
and *ill tasted*; if they  
were either not *short*,  
or but *sweet*, there were  
some colour for loving  
them. But now they are  
not *lasting*, and yet *un-*  
*savory*: Why are wee  
not ambitious of those  
plea-



pleasures, which are  
beyond all time for  
length, and all conceit  
for sweetnesse:



SOME men are afraid  
to sinne, because they  
are afraid to smart for  
their sinne, they would  
goe on in their finnes,  
if they could goe away  
with them; it doth not  
so much trouble them  
to be wicked, as to be  
tormented, and their stu-  
dy. is not that they  
may not provoke God,  
but that they may  
runne away from him.  
Oh God, if we could  
runne out of the world,  
we

we should runne farther  
into thy *judgements*. Oh  
God, if we goe downe  
into *hell*, thou art there,  
there is no running  
from the *punishment*, till  
from the *sinne*.



**A**LL sicknesse is not  
of the *body*: every  
*leprosie* is not in the  
*skinne*, it were well for  
some men it were: eve-  
ry *sinne* is a disease, our  
soules are no lesse sub-  
ject to infection, than  
our *bodies*; some are dis-  
eas'd and doe not *know*  
it, others are diseas'd  
and

and doe not care for it:  
both cases are hard, but  
the last is desperate.  
To make light of sinne,  
and because thy soule  
is sick even unto death,  
to say with the *Atheist*  
and *Epicure*, *Let us ease*  
*and drinke, for we must*  
*dye*, is to shake hands  
with vengeance: Hee  
that will not so much  
as *aske* to be heal'd,  
how justly shall he dye  
in his leprosie.

*Ir*

IT is *strange*, but it is  
*ordinary* to see every  
 man greedy to conti-  
 nue this life, and not to  
 procure a better : If the  
 head doe but *ake*, strait  
 to the *Prophet* with the  
*Shunamite*, to the *Phy-*  
*sicians* with *Aſa*: If they  
 be but talk'd to of dy-  
 ing, with *Ieroboams*  
 wife they runne and  
 ride, and ſend; and as  
 the Cripple to our Sa-  
 viour, pull downe the  
 ſiles to come at him;  
 but in the matter of  
 their ſoule, they are

*deaf*

deafe to the discafe:  
why are we not as in-  
dustrious for *Heaven*,  
as for our *health*; and  
to live ever, as to live  
long? Alas! what is  
age without *goodnesse*,  
but a faire r. marke  
for *vengeance*? What  
is *Dives* the better to  
out-live *Lazarus*, and  
at last dye and bee  
damn'd? Let others  
trouble themselves and  
the world, how to  
maintaine this *body*, my  
care shall bee how to  
subject it: whilest I em-  
ploy my soule onely  
for the setting out of  
my flesh, what am I  
else

else but a glorious  
flave?



**D**iseases though they  
were the fruit of  
*sinne*, and brought up  
on us by our selves, yet  
they are not dispos'd  
of amongst us but by  
God, the head doth not  
ake but with his leave  
nor leave aking but  
with His helpe; it is  
from above both that  
we are sicke, and that  
we are made whole; to  
whom should I not  
onely owe my life, but  
bestow it, but to him  
of

of whom I live and  
move?



AS it is in *extremities*  
for men to remem-  
ber God, but with *repi-*  
*ning*; so it is hard in *pro-*  
*sperty*, to remember  
themselves, and what  
they have receiv'd of  
God; we are apt to for-  
get what we have bin,  
when we are chang'd  
for the better; *Phara-*  
*ahs* butler hath forgot  
he was a prisoner: it is  
too true, that too many  
love G O D for their  
owne sakes, either they  
are

are *poore*, and would be  
 rais'd; or they are *sicke*  
 and would be heal'd;  
 and like *beggars*, no soo-  
 ner are they *serv'd*, but  
 they are gone. I may  
 both love my *selfe*, and  
 God; I may not love  
 God for my *selfe*, I  
 would not love my  
*selfe* but for that I am  
*His*, and I will love  
 Him but for Himselfe.



**V**When I consider  
 the yeeres I  
 have already lived, me  
 thinkes they are *few*,  
 but *evill*; evill not in re-  
 spect



spect of *affliction* alone;  
but of *sinne*, and I am  
found guilty: if I con-  
sider the present, (if  
there be any present,  
when it is ever *passing*)  
I doe but adde to my  
score, and if I consider  
the time to come (if I  
have any to come, God  
knowes) I doe but adde  
to the measure of my  
owne finnes, and Gods  
wrath together with  
my yeeres; since I must  
live, and cannot but  
sinne, I will study how  
my finnes may not hin-  
der me of a better life;  
first, I will *abhorre them*,  
and then I will abhor

my selfe for them; and  
if I could not before  
breake my heart of  
them, I will now break  
it for them: *A broken  
and a contrite heart, O  
God, thou wilt not despise.*



**T**O every one it shall  
one day be said;  
*Give an account of thy  
stewardship, &c.* It is that  
which every man  
should tell himself, and  
one tell another, what  
the *Apostle* hath long  
since told us all, that  
we must all stand be-  
fore the tribunall seate  
of

of Almighty God; the  
*righteous* thinks long of  
this day, and longs for  
it; because he is long  
since provided for it;  
the *wicked* thinkes it  
comes too fast, and yet  
thinkes not of it till it  
come; and when it is  
come, can think of no-  
thing but *that*, and is  
strown'd with the  
thought of it: his plea-  
sures which were never  
but shadowes (yet ac-  
counted reall) then ap-  
peare as they *were*, and  
not as they were ac-  
counted; and those *tor-  
ments* which were ever  
thought but *shadowes*,  
bug-

bugbeares, then appear  
as they are, and prove  
*real*: the comparing of  
what he hath *enjoy'd*,  
with what he hath *lost*,  
and that little lesse than  
*nothing* of time which  
he hath *liv'd*, with the  
*eternitie* of torment, he  
is to dye in, makes him  
curse the time of his  
birth, since there is a  
time of *death*, and ano-  
ther death beyond all  
*time*; so the *godly* and  
the *wicked* differ not  
more in their *lives*, than  
in their *deaths*, but most  
of all *after death*. O my  
*God*! as thou hast made  
me of the best sort of  
crea-

creatures, a *man*, and of  
the best of that sort, a  
*Christian*; so let me be  
yet better, by being  
one of those whom  
thou hast sorted for thy  
selfe; what am I better,  
if I am onely *call'd* and  
not *chosen*.



**A**LL bookes are not  
alike easie; those  
that are, are not all a-  
like profitable; some  
would profit more, if  
they did but relish, o-  
thers would relish bet-  
ter, if they were more  
profitable; he doth wel  
that

that doth both, *utile*  
*dulci*; I will neither  
 drowne my meat in  
 sauce, nor dish it dry.

~~~~~

They are not the one-
 ly robbers that
 breake houses, guile is
 worse theft than our
 rage; it is alike wicked
 to make wine of other
 mens grapes (as *Ahab*
 did of *Naboths*) and to
 be drunke of our owne;
 he that will have riches
 in spight of heaven,
 shall have hell to boot.

The



THE malicious man is
 his owne moth; that
 God is better to him
 than he can expect, is
 nothing, whilest He is
 better to others than
 He is to him : like *Gide-
 ons* first miracle he
 would have all the
 ground dry but his
 fleece; if *Cains* sacrifice
 miscarry, *Abel* must not
 be accepted and live;
 no man may be either
 greater or better with
 safety. I will not looke
 at what I *have*, but
 what I *deserve*, and I
 S shall

shall never thinke my
owne little, or anothers
too much: that is a *wic-
ked* heart that would
have all men *worse* than
it selfe, and *hates* all
those whom others
thinke better.



GOd is therefore
bountifull to us,
that we might be so to
others; to feast those,
that cannot bid us a-
gaine, and to build for
those that cannot lodge
us againe, is the way to
that marriage-feast, and
those buildings, whose
Buil.

Builder and Maker is
God : he alone hath the
true use of wealth that
receives it onely to
disburse it ; if men
were their owne
friends they would
make others so with
this Mammon ; why
should the rust of that
gold rise up in judge-
ment against thee, the
use of which will set
thee with those that
shall sit in judgement ?

S 2

Per-



PERsecution is the
door to happinesse,
Canaan hath still the
same way, a wilder-
nesse; who can looke
for heaven cheape, that
sees his SAVIOUR
bleeding? I may not
afflict my selfe, yet I
shall suspect my selfe
without afflictiō; calms
are no lesse dangerous
than stormes.



SOME men doe not
climbe, but vault in-
to

to preferment at a leap;
I know not their
sleight, I mistrust their
quickness; few men
were ever great and
good in an instant. All
the harme I wish these,
is, that their early ri-
sing do them no harm;
they that are their own
brokers in these, are
likely their own theeves
in better, & steale them-
selves out of heaven.



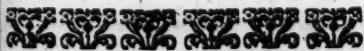
FAVOURS are more
binding, but afflictions
are more profitable,
to have much is
S 3 more

X
more glory, but to be content with that we have is more victory, there is no conquest like that of our selves, no conquest of our selves like that of want: it is a hard matter not to finde poverty a burden, or prosperity a snare, this religion obtaines us, that if we are not *richer* than others, yet we are content to be poorer, he onely hath enough that would have no more.

Our



O Vr endeavours are
in vaine without
Gods blessing, yet in
vaine shall he challenge
a blessing that endeavors
not: sloth is no lesse
guilty than *covetous-*
nesse. I can doe nothing
without God, yet I will
not looke God shall do
all.



THE cause of all pu-
nishment is sin, and
the end of all sinne is
punishment. Either pre-
S 4 sent

sent or to come : how then doe we love to be punished, and yet love to sinne? if we could but be innocent, we could not but be safe: while I am here I cannot but sin, but I hope to avoyd the punishment through Him who hath born the punishment and the sinne.



OVr life is but a breath, at first God breath'd upon man the breath of life, &c. And it is gone with a breath, if He breath upon us in
dis-

displeasure we dye, for
at the breath of his no-
strils we are all con-
sum'd : since we do not
live but by His leave,
why doe we not live to
His glory ? Oh God, I
have not liv'd long, yet
so much of my life as I
have not liv'd to thee,
I have liv'd too much :
all I desire is, that as
this life was thy gift to
me, so it may be my
gift to thee, I can afford
God little, if not His
owne.

All



A L L punishment
 are from the same
 hand. *Iobs* boyles are
 no lesse Gods finger
 than *Pharaohs* : but all
 are not with the same
 end, those are but chast
 nings upon some, that
 are judgements upon o
 thers. God strikes His
 owne because He loves
 them, He strikes the
 wicked because they
 love not Him : those he
 corrects but these He
 executes: it is a signe he
 loves us when he strikes
 us, and if his strokes
 bring

bring us to love Him,
we may brag with Da-
uid, it is good for us
that we have beene af-
flicted.



GOD is all care and
all eye, and all in
all: grant *Lord*, that as I
am alwaies *seen* of thee,
so I may be alwaies
heard of thee: and may
alwaies *beare* thee in
thy *Word*, and contem-
plate thee in thy *workes*,
that I may one day see
as I am *seene*, and heare
and bee heard in that
hea-

heavenly quire of He-
lelujah's, Glory, and
power, and honour be un-
to the Lambe, and to Him
that sitteth on the
Throne, for ever-
more. Amen.

FINIS.

